The Delhi University Publications
NO. 2.

THE HOME OF THE ARYAS

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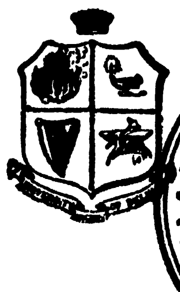
Notes, references, appendix, etc.

BY

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1930.

TO

THE ARYAN FATHERS

who united the ancient world by the priceless gift of their language and the mentality born of that language, and to whom the modern world is indebted for its garment of thought in the form of Greek, Latin, German, French, English, Russian, Sanskrit, Persian, Hindi, Urdu and many more languages of civilization of the ancient and the modern world.

FOREWORD.

This paper on the home of the Aryas embodies a short summary of the subject that arose in discussion during the course of a series of lectures on comparative philology delivered to the post-graduate students of the Delhi University from the year 1927 to 1929. The subject of the home of the Aryas as we all know is as fascinating as it is difficult to deal with. It has occupied the best minds among Sanskrit scholars all over the world. Enormous literature has already grown up round the subject and yet no final word has been said on it. My studies in comparative philology that had always attracted me most encouraged me to approach the subject from the philological point of view, primarily. As I was brooding on the problems of accent in language, it almost suddenly flashed upon me that the unity of accent between the 'Indo-European' tongue and that of the Vedic must be a sure indication of the home of the Aryas. Dr. Glassenapp of the Berlin University happened to be in Delhi, in those days. As I discussed the matter with him, he remarked that it was a new line of attack on the subject altogether. I concentrated on the point and collected material to re-inforce my argument on the home of the Aryas in the Himalayas which conclusion I was forced to arrive at on the basis of the unity of accent of the Indo-European mother-tongue with the Vedic. Thus I have made eleven chief points that favour the home of the Aryas in the Himalayas that are discussed in the body of this paper and that may briefly be noted as below :—

1. The unity of accent of the hypothetical Indo-European mother tongue with that of the Vedic language whose first speakers seem to have lived round the Himalayas and their footlands.

2. The growth and development of the Vedic literature in India prior to the growth and development of an Aryan literature in outerlands inhabited by the Aryan-speaking nations.

3. Exuberance of names and grammatical forms in the Vedic language and literature as compared with those of the different Aryan languages and literature that flourished outside India all over the world.

4. The archaic character of the Vedic language and literature of the Indo-Aryas who never lived in 'isolation amid strange people' in India. The conformity of the Vedic language with the standard Indo-European mother-tongue to-gether with its continuous historical growth from its archaic form into the modern languages in the same geographical continuum, as contrasted with the disruptive character of the Aryan languages in different lands outside India.

5. Lack of traces of any foreign journey behind the Vedic language and literature.

6. Common vocables in various languages of the 'Indo-European' mother-tongue, both in the east and the west denote objects that fit in best with the conditions of life of the ancient Aryas and their language, in the Himalayas and their footlands.

7. Absence of any tradition or suggestion in the Veda which is supposed to be an immediate record of the admission of the Aryas into India, regarding their home in outer-lands.

8. The home of the Aryas must be sought for in the neighbourhood of Asiatic Turkistan the land of bifurcation of the Aryan-mother tongue into the Centum and the Satem groups, and that may on the support of other important evidences be located round the Himalayas and not round the table-land of Central Asia—the Himalayas (however a distant neighbour of the Asiatic Turkistan) being historically connected with it. In other words, the Himalayas occupying a prominent central place immediately looking over the

plains of the Satem-speaking Punjab, and those of the Centum-speaking Tukharistan at some distance, may be the home of the original speakers of the Aryan or "Indo-European" mother–tongue using that parent form of sound which on the one hand gave birth to the Centum and on the other-hand to the Satem group of languages.

9. The archæological evidence supplied by different countries points to the Vedic India as the radiating centre of the languages of ancient Aryas, their culture and civilisation into different lands.

10. The narrations of the deluge by the Semitic, the Iranian, and the Indians can best be reconciled by referring to a historical deluge of the Kashmir-lake which may synchronise in date with the dispersion of the Aryas in distant lands, and point to the home of the Aryas in the Himalayas.

11. The Indian tradition supports the theory of the home of Aryas in the Himalayas and the migration of the ancient Aryas to distant lands.

It may be noted that the nature of evidence I have supplied above in defence of my theory is cumulative in essence. Now before I could make some of these points it took me some time to clear the ground ; about half the size of the paper is therefore devoted to the setting up of the problem of the home of the Aryas and an approach to the subject from the various points of view and a survey and refututation of the various theories in the field before final presentation of my own views on the subject. The reader will note as he goes through this paper that I differ on many vital points with the new school of comparative philology-such as the origin of ê and ô vowels, law of palatalization in sanskrit, gutturalization and sibilization of the hypothetical Indo-European palatal sound, substitution of a simple guttural in sanskrit for the supposed Indo-European labio-velar, origin of cerebrals in sanskrit and rotization of the l-sound etc; and for that I

request for his patience with me, for he will see if he consults my notes and references in this paper that I have my reasons to support my views. The detailed examination of all these interesting problems of comparative philology does not form a part of this paper, I have therefore reserved it for another, and in this paper hinted only general principles–supported by examples of course that were necessary to illustrate my argument in this thesis–on the basis of which I beg to differ from the modern philologist however famous he may be–for there is nothing sacred in names-in his conclusions on these problems.

Now the writer of this paper happens to be an Indian who fixes the home of the Aryas in the Himalayas, that is in India, he may therefore in this case be supposed as it is true in many other cases of Indian and European writers to be moved by patriotic motives rather than by the spirit of scholarship. He therefore wants to guard against any such prejudices in the mind of the readers if it is necessary to do so when all his reasons are already set forth. The writer's sense of patriotism is not that of love of his country over and against the rest of humanity but to him it stands for expansion of his personal and his family-life into a wider field of humanity for greater opportunity of service. He believes in the dictum *Vasudhaiva kutumbakam*. Also, I should like to guard myself against any charge of partiality for the ancient Indo-European or the Aryan people. I may be told that I have said many sweet words in good praise of the noble Aryas and their works of civilisation in the world. I may point out that my words may appear sweet but in my present state of knowledge, I believe they are not untrue. I leave it to others to find fault with the Indo-European people or the ancient Aryas. My readers must not confound the Aryas of this book with the Arya-Samajists of today-I do not say anything about the latter. Again when I speak of the works of civilisation of the ancient Aryas and the indebtedness of the modern world to them, I do not suggest for a moment that I hold any low estimate of the

ancient Semitic people, their culture and civilisation. Unfortunately the writers in the West have ranged themselves against each other on this unnecessary issue. I can speak for myself that I cannot look without the greatest admiration for the ancient Egyptian and the Babylonian civilisations and their great contributions to the progress of humanity. I only submit that where-ever the Aryas had gone, they took hold of the strings of the pre-existing civilisations of the land, added to them their own, to form a new pattern that was distinctly an improvement on the older one. Thus the Aryas had their own place in history and I believe it would not be a heresy to say if it may be said of the Aryas that they came to fulfill and not to destroy. The monogamous Arya, who knew the use of the third metal probably the iron, who had a quick horse at his service which carried him from country to country, who worshipped the bright forces of nature as God's powers and hated black magic, was certainly as compared with the non-Aryan races, far ahead of his times, in point of culture and civilisation. The Aryas or their linguistic descendants have been doing the advanced thinking for the world for many centuries. We cannot wipe out the facts in history which tell us that the Aryan languages both eastern and western-Sanskrit, Persian, Greek, Latin, German, French, English etc. and the mentality born of these languages their culture and civilisation, are a distinct advance on the ancient Semitic towards the higher progress of humanity. The Aryan language brought the east and the west together and served as a bond of unity between the two. But all this does not speak low of the achievements of other ancient or modern civilisations. From all this I should not be understood to say either that the Aryas had no defect of their own-I hold no brief for the Aryas; but the study of the character of the Aryas does not form a part of this paper. We are concerned at present with the original home of the Aryas. Now I have for the first time worked out a theory of the home of the Aryas in the north-westen Himalayas and their footlands in India on the basis of material that is at present supplied to

us by comparative philology, archaeology, anthropology and other historical sources—I do not use the term north-western Himalayas in the geological sense of the north-western ranges of the Himalayas but I mean the north-western regions of the Himalayas in India that look over the plains of the Panjab—and I shall be the first person to abandon this theory if I find cogent reasons to do so. I therefore submit this thesis to the learned world for its sympathetic criticism and illuminating suggestions on the subject.

My thanks are due to the Delhi University which sanctioned money for publication of the thesis on the recommendation of the Academic Council which was guided in its decision by the opinion of the learned scholars such as A. C. Woolner Esq., Principal Oriental College Lahore, who noted that the paper 'bears evidence of considerable study of the literature of the subject and of a considerable thought,' that it deals with 'lines of argument' 'that are new' that its 'treatment is reasonable', and that "it is an interesting attempt to approach a very difficult problem from various points of view and the work is of a quality that would justify its publication by the University of Delhi;" the opinion of Dr. Dhruva Principal Central Hindu College, Benares, who noted that he was "glad to say to that the paper was very interesting and that it certainly deserves to be published', and the opinion of R. B. Hira Lal, Hony. Correspondent of the Archaeological Department India, who wrote to say that the paper had impressed him as 'provoking thought in the right direction and as such it deserves to be published by the Delhi University and widely circulated to oriental scholars and anthropologists" and that 'it is a most interesting paper dealt with from certain points of view which are altogether original."

I am also deeply thankful to my esteemed friend and colleague R. S. Capron Esq., M. A. who took great pains to correct over a hundred pages of this book. But in that extremely hot weather I wanted to save my friend Mr. Capron from further sweating on these proofs. I thought that the press could

do the notes and references at least, fairly accurately, which they assured me to do. But I regret to find that the press have introduced the printer's devil even in places corrected by Mr. Capron. I am sorry that the equations under note 4 have not come out quite accurately. I would beg the scholars to correct these misprints which are obvious and are not of a disputable character. I subjoin an errata towards the end indicating some errors that have been brought to my notice by my own pupil Mr. Ram Singh M. A., of St. Stephen's College, Delhi., to whom I offer my sincere thanks.

LACHHMI DHAR,

July 1st, 1930. ST. STEPHEN'S COLLEGE, DELHI

THE HOME OF THE ARYAS.

The 'Discovery' of Sanskrit by the West, also, on the basis of Sanskrit, the foundation of the science of comparative philology which was described by Hegel as the discovery of a new world, are of no less importance indeed, in the history and civilization of mankind than the geographical discovery of America by the West at an earlier date. If the discovery of America has led to the material growth and expansion of the nations of Europe in the West, the 'discovery' of Sanskrit is leading in no small degree to the gradual widening of the intellectual and religious outlook and horizon of the educated people in the West, and is in its own way, responsible for the new and promising birth of a feeling of kinship on the part of the West with the ancient Aryas of India and through them with the people of India to-day.

Thus our interest in the ancient Aryas, who, as we have come to know, have played such an important and leading part in the history of human culture and civilization through distant ages, is deepening day by day. We in the East or in the West who speak their language turn to them quite naturally, with a feeling which is due to our forefathers who first taught us our language. The ancient Aryas may or may not be the ethnic forefathers of the Aryan-speaking nations of to-day both eastern and western—for it is well pointed out by anthropologists that identity of speech does not imply identity of race any more than diversity of speech implies diversity of race; but that they are their linguistic forefathers, no one can deny[1]. In our opinion, the ancient Aryas must originally belong to a definite type of race, for we fail to understand how otherwise the ancient Aryan language in its first formulative stage could acquire a homogeneous character with regard to its accent, phonetics, and grammatical

structure in a set of heterogeneous people with alien speech habits of accent and pronunciation etc. We also believe that the growth of numerous Aryan languages from the parent Aryan language could not be made possible without some degree of intermixture of the Aryan blood with the non-Aryan. We who speak the Aryan language may therefore have a strain of Aryan blood in our veins and may therefore claim to be not only the linguistic descendants but also the lineal descendants of the ancient Aryas. However, from the point of view of the language that the ancient Aryas have framed for us—a language that has stood triumphant in its march in different countries for thousands of years in the history of the world as the chief language of culture and civilization of a large section of humanity; these ancient Aryas deserve our great admiration and excite our still greater curiosity. Vasistha and Zarathustra, Homer and Hesiod, Virgil and Dante, Milton and Shakespeare, Goethe and Moliere, Firdausi and Hafiz, Kalidasa and Tulsidasa, Zauq and Ghalib ——all speak the language of the ancient Aryas and sing their choicest songs in it. All the important languages of Europe—such as Greek, Latin, Celtic, Teutonic and Slavonic; all the Sanskritic languages of India containing more than a dozen important vernaculars of to-day and their numerous dialects, all the languages of Persia with their many dialects such as the Kurdish, the Pashtu, the Baluchi and others and many more dialects of the ancient East, the Armenian, the Albanian and the Tokharian are now definitely known as belonging to the great linguistic family of the Aryan—they are all recognized as members of the Aryan brotherhood.

Now, as we inherit the language of the ancient Aryas, it is but natural that we also inherit some essential features of their culture. For example, the British Parliament, a gigantic tree which is said to have its roots

in the primitive teutonic institutions such as the Witenagemots[2] or meetings of the wise, may in the remotest past be discovered as sprouting forth out of the seed of the *Ganas* or *Janas* of the ancient Aryas from which seed also grew the civic polity of the Greek *Ganas*, the Latin *Gens* and the Indian rule by *Ganas*. The 'King' etymologically and historically the father of the State is the *Janaka* or the father-king of the ancient Aryas. Thus the Indians and the British may be said to inherit originally the same traditions of political constitution in their language and history. Again, the Aryan creed of the family-hearth and of the common possession of the cattle-herd and land for agriculture, has led to the organization of the family and social life known in India as the *Gotra*, also the Greek *Phratria*, (Latin *Frater*,) Sanskrit *Bhratarah*, modern Hindi *Biradari*, and Latin *Patria*, Sanskrit *Pitaras;* their cult of the dead developing into Shrāddha in India has furnished a basis for the law of property such as that of primogeniture in ancient India and abroad. Their love for the order of things in nature—Sanskrit Rta, buds forth in the Roman law and the ancient laws of Manu, their sense of beauty[2a] and grace added to the perfection of the late Grecian art and gave us our ancient art and music in India. Their religious intuition, Latin *Credo* or Sanskrit. *Shraddhā* has blossomed forth into our Bhakti cult, the mysticism of the Sufis, the exalted morality of Buddhism and the most precious and delicate flower of Christianity that has come out on the branch of Buddhism transplanted on the soil of Judaea already marked with the Aryan religion of Zarathustra[3]. Their keen faculty of perceiving things as they are——Sanskrit *Jnana*, Latin *Gnosis*; their intense longing to see the Divine Light behind the Sun——Sanskrit *Deva*, Gr. *Dios*, Latin *Deus*, English *Teus*; their incessent thirst and hunger of the soul and their endless toil and pursuit to see God, the Ultimate Reality behind

the forces of nature, have led to some of the boldest generalizations in the realm of spiritual knowledge that man has ever made, such as, '*Netinetityatma*——Not this, not this, is the Self; *Sarvam Khalvidam Brahma*——Verily all this is Brahman; '*Aham Brahmasmi*' —— I am the Brahman, '*Tattvamasi*'——That thou art! Thus we are struck to note that the earliest springs of the life-history of the Aryan-speaking nations in various countries are lying embedded in the common rock of the Aryan ancestors, namely those who were, so to speak, the first-speakers of the Aryan language; and no student of the history of the cultural evolution of mankind, therefore, can afford to neglect the study of the ancient Aryas who were the fore-runners of the essential features of the civilization of the Aryan-speaking nations of today, and whose civilization as it came in composition with alien civilizations produced still vigorous forms of civilization, and who by the gift of their language were in the past a supreme force in the unity of mankind. It is little wonder, then, that we seek to discover the home of these important people——the ancient Aryas; whose language which has indelibly stamped its genius on our minds, we still speak, and whose ways of thinking have not yet altogether deserted us.

Let us enquire. We find to-day that the Aryan languages are scattered throughout the length and breadth of the world. Miles and miles away from each other, with oceans and mountain-barriers between them, there are people such as the British, the Greeks, the Russians, the Persians and the Indians who speak the languages that share common rules of syntax. common inflexion of nouns and verbs, common words of daily occurence——names of family relationship such as father, mother, brother, daughter etc; of domestic animals such as cow, sheep, dog, horse etc; pronouns such as he, she, it; and numerals such as eight, ten, hundred etc. and such

other numerous roots and words as can not be explained as loan-words or mere accidental resemblances in the various languages but can only be understood as belonging to a common stock from which the diverse languages have drawn and thus point to the origin of those cognate languages as derived from a common mother-tongue.[4]

Now it is not possible to explain the primitive and fundamental unity of the mother-tongue which gave birth to so many languages in Europe and Asia without presupposing as its necessary condition the primitive unity of land which the Aryas must have occupied before they separated in distant lands; for the mother-tongue which is traceable as a common factor in the various Indo-European languages of the Aryan family must essentially be homogeneous in character, and it could not maintain its homogeneous character and retain its intelligibility to all its speakers unless it was cultivated among people who formed some sort of unity among themselves, who were not geographically removed far from each other, who were not cut asunder by insurmountable barriers of land and sea and such other factors as break the primitive unity of a languago, who did not live in wholly scattered lands but lived in a more or less circumscribed area, possessed common fields to raise their crops and pasture-lands to feed their cattle, and who found shelter for themselves under a common roof after a full day's work. The fact that the Aryan languages are found to-day scattered in distant lands can only be explained by the later dispersal of the main Aryan stock from its common beehive. The question therefore is: Under what sky did the Aryan fathers of our Aryan languages first flourish, what part of land served as their cradle and rocked that primitive race that gave promise of such a bright career in this world and had such a mighty future before it? In short, the question is: What is the home of the Aryas before their migration to distant lands[5]?

We call these people Arya and their language as Aryan, for the term Arya has not only the advantage of both being short and compact but because it is the right term to use, for the term Arya generally speaking, is found to exist wherever the Aryan language has penetrated both in the East and in the West, as a part of the designation of persons or of the countries which these people had occupied. The term 'Indo-German' favoured by Germany on patriotic grounds and the term 'Indo-European' as designations of these people and their language have not only the disadvantage of being modern geographical names for the ancient people and their language, but both are clumsy and inaccurate:-the term 'Indo-German' excludes important languages outside the Germanic and the Indic group such as Greek, Latin etc., and the term Indo-European excludes the important languages of the Iranian group and such other languages as the Armenian and the Tokharian etc., and certainly neither of the terms can with any cogency of reason apply to the original people who took ihier language from one country to another. The term 'Viros' suggested by Prof. Giles as the name of these people, is not so happy as the term Arya. It is not accurate either, for in the Aryan mother-tongue, the term 'Viras' only signified 'a man' or 'a hero', and was never used as a designation of the people as a whole, as perhaps the term Arya was [6].

Now the question of the home of the Aryas bristles with enormous difficulties and still awaits a right solution. The fact is that the ancient Aryas as they went round the world have left some traces of migration, chiefly their language and other marks of culture, behind them both in the East and in the West, and we have to trace their original home on the basis of their language and marks of civilization in different countries, which is by no means an easy task. The migration of the Aryas in different countries is like a railway-train running on the rail-road from one end of the world to the other. The railroad

may still be there but the railway train has already run and it is now left to the ingeneous surveyers of the ancient history of the world to trace which way the train has run, from the east to the west or from the west to the east. The bond of ancient Aryan-language and its culture between the east and the west is now discoverved but the speakers of the ancient Aryan language have already finished the course of their journey, ages ago, and are now settled in their homes both in the east and in the west with whatever relics of the ancient Aryan heritage of language and culture they may happen to possess at this date; and we are curious to learn which way they originally started! Thus the deception in locating the home of the Aryas arises from the fact that each of the Aryan-speaking countries possesses its own heirloom of the ancient heritage of the Aryan language and culture, and from this it is not easy to discover which of these countries has the honour of being the original home of the joint-family of the Aryan ancestors before they separated themselves in distant parts of the world. Were the ancient Aryas originally Europeans and the "first European invaders of India" as some of the notable English writers would state with a sense of pride and self-glorification? Or, if they were Europeans were they originally Germans, as the patriotic German scholars would like us to believe, or non-Germans as some French writers out of their dislike for Germans would attempt to prove? Or again were the ancient Aryas people of the East, originally belonging to Babylonia, as the believers in the Hebrew tradition of the migration of the family of Japhet from the plains of Shinar would assume, or did they belong to Persia or to Central Asia as some *a priori* arguments based on imagination would lead some writers to believe, or even to India as the Brahmanical tradition in the *Manu-Samhita* dictates to us?

These are some of the leading questions and most fascinating aspects of this important problem in the ancients history of the world. Unfortunately, the element of national pride in owning the great Aryas as our kith and kin and expropriating them from adversary or the people whom we happen to govern, has obscured our right vision of the truth. It may be that the ancient Aryas may belong to the writer's own country, but he in order to prove it, must not be actuated by any patriotic or political motives as has been the case even with eminent writers in India and abroad—that only adds to our difficulty in arriving at the right solution of the problem. Our real difficulty however is that for the present, the evidence at our disposal is so scanty and uncertain' that we find that even the best scholars are hopelessly divided on the subject and the home of theAryas has been shifted by them according to their own whims and caprices, from time to time, from one end of the world to the other and fixed in different countries, now in Asia, now in Europe and now in the Arctic regions far away to the North at the top of the world.

In this conflict of opinion regarding the home of the Aryas the right course for us would be not to hazard any *a priori* conclusion based on imagination as has been the case with some writers. For example, it is held, that the path of the Aryan migration must be the path of the Sun from the east to the west, EX ORIENTE LUX.; or again, that the energetic ancient Aryan race could be no other than the energetic European race which, as in the present so in the past, had conquered the lethargic East, with this difference, we would suggest, that the present European conquers the East for purposes of exploitation for the West and finally returns to Europe while the ancient European Arya left his home in Europe for good, conquered the East, settled down in Persia and India and made these countries his own home.

We on our part have no wish to indulge in sentiment and we wish to confine ourselves to facts only. In our enquiry therefore we shall start from the known to the unknown and shall make an attempt to trace back the Aryas, from the separated Aryan-speaking people as known to us in different countries, to the undivided Aryan stock, that will lead us to think of the world as far back as 3000 B.C. at least; for tentative dates have been suggested for the various Aryan-speaking nations as they may have first occupied the different countries which they now inhabit. For example, the Vedic Aryas, if they invaded India at all are supposed to have invaded it at about 1500 B.C. (?) The Kassite Aryas in Babylonia are found in 1760 B. C., the Bogus Keui and the Tel-el-amarna Aryas in Mesopotamia in 1400 B.C., the Aryan people called the Mandas are said to have been in possession of western Persia in 2,500 B.C., the Zoroastrian Aryas may be noted in Iran about 1200 B.C. according to one calculation and 600 B.C. according to another, the Hellenic Aryas in Greece in 1100 B.C. or still earlier, and the Latin Aryas in Rome in 900 B. C. Now, giving an allowance of another 500 years from the date of the first Aryan occupation of Persia in 2,500 B. C. to the days of their earliest march from their undivided Home, we may arrive at a date, say about 3000 B. C. as the lowest limit, when the Aryas were still united geographically and linguistically and were not yet divided as Indians, Greeks, Romans, Persians etc. At some such hypothetical date as this, the condition of the world was that there was no Sanskrit or Zend or Greek or Latin but there was the one homogeneous Aryan language limited to a definitely circumscribed area, with its minor dialectical variations, which as time went on and as foreign elements came in composition with it grew into different languages in different countries.

Thus the chief evidence that gives us an important clue to the home of the Aryas at such an early date as

say 3000 B. C., is furnished by the comparative study of the Aryan languages which we happen to possess such as the Vedic, Zend, Greek or Latin etc., leading up to the reconstruction of the hypothetical Aryan mother-tongue that the undivided Aryas must have spoken. Unfortunately, the methods of reconstruction of the Aryan mother-tongue as employed by modern philologists are faulty[7] and this has in our opinion made further complications in the solution of the problem of the home of the Aryas. However, the evidence of the comparative study of the Aryan languages is our main support and with all its defects is of considerable help to us in the solution of our problem. The evidence supplied by the comparative study of the history of the Aryan languages –their accent, phonetics, syntax and semantics, supported by the study of the comparative mythology, religion and literature of the Aryan-speaking nations, receives further aid in determining the home of the Aryas from several other sources as well, such as, prehistoric archaeology, anthropology, craniology, botany and geology.

The geological evidence is useful as it tells us of the climatic conditions of the world and points out to us the transfiguration of land and sea during the course of so many milleniums on the earth; it helps us in determining the right course of the migration of the Aryas from one country to another, and in settling their original home in such favourable topographical and climatic conditions of the world as are revealed to us in their language and literature several thousand years ago. But in this connection we would like to point out that the problem of the home of the Aryas is not the problem of geology or as a matter of fact, of botany or craniology or anthropology——they are mere aids to it, the problem of the primitive home of the Aryas, is in our opinion the problem of the primitive Aryan language in relation to race, country and historical

traditions traced back to prehistoric times in an unbroken continuity. It is the problem of the language that was spoken by a distinct set of people living under distinct geographical conditions, a language which on the one hand, could account for the evolution of different Aryan languages in different countries, and on the other hand, could be shown as placidly flowing in a continuous stream from prehistoric times to the present day, thus pointing to the geographical continuum as the ancient home of the Aryas and their land of diffusion to different countries.

Thus we can not like Dr. Das of the Calcutta University and Mr. Pavgee of Maharastra who press geology to the services of the Veda in defence of their theory of the Indic origin of the Aryas, make too much of geology of this essentially linguistic problem; nor can we agree with Tilak and De Morgan who place the Aryas on the North Pole and Siberia on grounds of geology or the geological interpretation of the Veda. We know, that the conclusions of Geology regarding the early stratification of land and the eras and the epochs in which the formation of Earth is divided and their dates—not yet firmly established-which are so often quoted by some of the writers on the home of the Aryas do not concern us at all. Indeed, for purposes of our present enquiry we can not take the Aryas back, as some writers do, to such an ancient geological past as ten or twenty or thirty thousand years B. C., for all the facts that are able to explain the growth of various Aryan languages in different countries from the original stock, can well be supposed to have taken place at a comparatively far later date: they can not certainly be linked together with such an ancient geological past as noted above.

Now, the botanical and the zoological conditions of the various parts of the world are worth studying as they can be compared with the flora and fauna known

to the Aryas, as reflected in their language. But the argument on the home of the Aryas based on the flora and fauna of a country has serious limitations. We know that like human beings, trees and animals have also their migratory character. and the names of the trees and the animals found at the original home may be transferred by the migrating Aryas to the new types of trees and animals[8], on some basis of similarity, in their new homes; and it is quite probable that the migrating Aryas may even forget altogether, the old names for trees and animals which are no longer found in their new place of residence. Again, the absence of common names for common objects, in the various Aryan languages does not prove that the object was unknown to the undivided Aryas[9], for the object in the Aryan mother-tongue may be known by names more than one; each name being separately retained by the separated sections of the migrating Aryas.

Thus in view of the above limitations in the argument in hand, Benfey's argument adopted by Geiger and followed by other writers that Asia can not be the original home of the Aryas for the Aryan languages have no common names for such Asiatic animals as the elephant, camel, lion and tiger loses much of its force; and the old argument repeated by Giles in the latest edition of the Cambridge History of India——that since the Indo-European languages do not possess vocables representing the Indian flora and fauna, India therefore can not be the original home of the Aryas; and the negative portion of Jarl Carpenter's argument for the home of the Ayras in Central Asia on the basis of absence of common names in the different Aryan languages for fruit-trees and vegetables and salt can not seriously be maintained, nor can the beech-argument so cleverly suggested by Schrader and others, and vigorously adopted by later writers who believed in the European home of the Aryas originally

confined to the beech-zone of Europe, meet our acceptance. Not the possession of *isolated* names of things by the different Aryan-speaking nations, nor the absence of such isolated names in the different Aryan languages can furnish us with a clue to the home of the Aryas, but a whole collection of the names of trees and animals and other objects, commonly stored by many Aryan-speaking nations in their memories, with the support of other important evidence in the same direction can spot out for us the original home of the Aryas with a tolerable certainty. We shall therefore, as we deal with other evidences, turn only to the positive cumulative evidence of the names of the flora and fauna known to the Aryas in their original home.

Let us now weigh the evidence supplied by anthropology. Anthropology takes up the study of the history of man and his culture from his first appearance on earth and divides the human population of the earth into various types of races such as the Aryan, the Semitic, the Mongolian, or the Nordics, the Alpines, the Mediterraneans etc. and divides various stages of culture of man on earth into the palaeolothic, neolothic, pastoral, nomadic and agricultural stages and the others that follow. No doubt, anthropology is of use to us in the study of our problem of the ancient home and culture of the Aryas as with the aid of anthropology we are able to deduce certain important conclusions regarding the ancient language, but we have to point out again that in no case is the problem of the home of the Aryas the problem of anthropology or ethno-metrics as some writers seem to have argued, for race and language as they migrate do not always go together. Ultimately, no doubt, when we study the origins, we hold, we must assume a particular type of race associated with a particular type of language, but since no ancient type of race owing to intermixture of blood,

has survived to this day in all its
since different people in different countries
physical conditions similar to each of the
represent a similarity of racial type in several points, we are left with no sure test that could indicate the primitive Aryan type connected with the primitive Aryan language. Craniology, a branch of Anthropology; which makes a study of the human skull and divides man into such classes as short-headed or long-headed races, brachy-cephalic or dolico-cephalic, according to the cephalic index which a man represents, is by no means a sure guide to us in this direction, for the cephalic index-test of a man's racial type owing to the profuse inter-mixture of blood of other races, can not be regarded as certain–the division is noted as over-lapping and we do not know what the original Aryan type was like. Thus Penka's argument that the Aryas, who migrated over the whole world-who must have been full of energy, tall and fair people-were of Scandinavian origin, for the Scandinavians represent the energetic, tall, and fair type of race to this date; and Posche's argument that the tall and fair Aryas must originally have come from Germany for the Germans fully represent a tall dolico-cephalic type of race which the Aryas must have possessed, are both based on supposition only, for the original Aryan type of race is never known to us beyond certain points that may be inferred from the ancient writings of the Aryas such as the Veda[10], but which may be points of contrast only between the two alien races; and both the arguments adopted as they are by later writers are futile, for the Germans and the Scandinavians or as a matter of fact the inhabitants of Northern Europe are not the only tall, fair and long-headed people on the surface of this Earth[11], and the Europeans are not the only people, as is wrongly suggested by Windersmidt and other European writers, who possessed enough vitality to migrate to distant lands for

people from time immemorial, who from time immemorial again, have migrated from India and planted their colonies in distant lands"[4]

Let us finally estimate the value of the evidence supplied by prehistoric archaeology in settling the home of the Aryas. Archaeology no doubt is a sure help and guide to philology. Ancient objects of use such as pottery tools and weapons and other important historical documents lying buried in the ground on layers of different depth, as they are got out of the bowels of the earth and brought to light, reveal to the trained eye of the archaeologist different strata of civilization which the world has undergone during the course of many milleniums. Such ancient finds as an eastern object on the western soil and a western object lying buried in the East may supply us with a clue to the ancient history of migration of people from one part of the world to another. Indeed the history of the ancient world has to be re-written in the light of the numerous archaeological finds recently discovered in Mesopotamia, Turkistan and at Mohenjo Daro or other places in India. Our problem may wait for a final word to be said on it on grounds of Archaeology, till Archaeological excavations in the Near East and India, which are in their initial stages, are made complete and the evidence thus collected is carefully studied.

In the meantime, let it suffice to say that our main support in our enquiry into the home of the Aryas, is language and incidents relating to language only. When all other evidences fail, the evidence of language stands by us. In the absence and decay of all the physical monuments that could relate to us the history of the ancient Aryas to-day we have the living monument of their language that lives with us as we live and that changes in its form and meaning as we change in our

changes retains its constancy of character, its genius which never dies, which serves as a continued thread that leads us out of the labyrinth of ages of change to the primitive unity of language which, as we know, the undivided Aryas must have possessed in their common land. We shall soon find that the primitive language gives us a clue to the primitive home of the Aryas.

But before we proceed with our line of argument we would like to give a brief historical sketch of the theories of the home of the Aryas that have been advanced from time to time, and some of which are still in the field, and try to refute them all, if we can.

Previous to the evidence supplied by the comparative study of the 'Indo-European' languages, the popular belief in Europe was that Hebrew was the primitive language of all mankind and that the diversity of human speech dated from the confusion of tongues at Babel.[13a] But with the discovery of the Sanskrit language by the West which led to the discovery of the original unity of most of the Indo-European languages, that belief in the Hebrew origin of languages had to be abandoned: thus the Aryan language that had made its conquests both in the East and the West came to be recognized as the mother-tongue of the various Indo-European languages, and the original speakers of the Aryan language namely the Aryas were held to have been people of the East who had migrated to Europe, till Latham in 1851, for the first time, disputed the Asiatic origin of the Aryas and struck out the theory of their European home.

It was first believed that the Aryas had originally come from the banks of the Saraswati but that belief was given up in favour of the Iranian legend dealing with the home of the Aryas in the first Chapter of the Vendidad, which in the opinion of some writers, pointed to Bactria or the valley between the Oxus and the Jaxartes as the true cradle of the Indo-European or Aryan race; Rhode,

Pott and Lassen were the chief adherents of this theory. Pictet too argued in favour of the original home of the Aryas in Central Asia as a central place from which the Aryas could be supposed to have migrated to all countries; it being pointed out that since Zend and Sanskrit were more archaic in character as compared with the European languages such as Greek and Latin, that since the Asiatic languages deviated less from the Aryan mother-tongue than the sister-European languages and conformed more with the original standard, the speakers of the Asiatic languages must be regarded as situated round the regions where the original standard language or the Aryan mother tongue was spoken, for the greater was the distance, it was argued, the greater was the change in language; and therefore the speakers of the Aryan mother-tongue, namely, the Aryas, must have originally come from Central Asia. Mommsen however, placed the home of the Aryas in the valley of the Tigris and the Euphrates, and some writers went so far as to trace relationship between the Aryan and the Semitic speech. Monier Williams placed the Aryas on the table-land of Pamir, the roof of the world. MaxMuller, who had lived long to see the theory of the European home of the Aryas flourish, never gave his support to it and to the last days of his life, he stuck fast to the belief that the original home of the Aryas must be found "somewhere in Asia".

But the theory of the European home of the Aryas had gradually been gaining in strength during the latter half of the last century, and it had made many notable converts to it—such as Sayce and others. Soon after Latham had advanced his "European theory", Benfey supported it by pointing out that common designations in the Aryan languages in Europe for European trees and animals—such as birch and beech and bear and wolf, and absence of common names in the Asiatic group of Aryan

languages for Asiatic animals-such as lion and tiger and camel, go to prove the European home of the Aryas. He put the home of the Aryas in the region north of the Black Sea. Geiger followed Benfey's line of argument and pointed out that since the undivided Aryas had common names for wood and snow, they had originally come from north Europe, somewhere in Germany. Posche appealed to anthropology and suggested that since the tall, blue-eyed, fair-skinned Germans with dolicho-cephalic skulls were the only genuine Aryas by blood, the Aryas had originated in the great Rokitno Swamp in Germany. Penka on the other hand, argued that the Scandinavians were the only ethnic representatives of the ancient Aryas who should therefore be located round the forest-valleys of Sweden and Norway.

In defence of the European home of the Aryas it was pointed out that ethnically-speaking, there was no trace of an invasion of foreign Aryan blood in Europe, for a modern European ethnic type could be traced back to its ancestral type in the neolithic age in Europe and that man was found to exist in Europe from the earliest post-glacial period. Thus it was argued that the ancient Aryas were autochtonous people in Europe. Attempts were made to spot the geographical area in Europe which could best correspond with the conditions of life in the undivided home of the ancient Aryas. Thus Schrader was more inclined .to put the Aryas on the steppes in South Russia, in Europe, and Grierson followed Schrader. Now, Giles locates the ancient Aryas round the tract which we now call Hungary, Austria and Bohemia and Bender confines them in the plains of Central and South-Eastern Europe—the present Poland, Lithuania, Ukraine and Russia, south and west of the Volga, the ancient habitat of the Lithuanian stock of people whom Bender regards as the lineal descedants of the ancient Aryas. De Morgan on geological grounds

locates the Aryas in Siberia and Tilak, too, leads them to the North Pole. Childe on grounds of archaeology is unable to choose between South-Russia and Scandinavia; Keith like old Whitney appears to waver and seems to cast a longing glance on Central Asia. Jarl Carpenter of Upsala has taken a definite turn against the current views and has fixed his eyes again on Central Asia. Meyer on archaeological grounds would place the original home of the Aryas somewhere between Syria and India, probably the plateau of Iraq. Such is the present situation regarding our problem—the home of the Aryas is being oscillated between the two poles on the globe of this earth. Indeed the problem still presents itself as a stumbling block that has baffled the attempts of many a scholar at its right solution. Our task therefore is by no means an easy one. Before we set ourselves to cut this tangle in our humble way, we ought to prove that most of the arguments in defence of the 'Asiatic' or the 'European' home of the Aryas, that we have heard so far, are indeed shadowy and far from being convincing.

1.a. We must at the outset dispose of Tilak's argument of the arctic home of the Aryas. Tilak has pressed his meaning in certain passages of the Veda and the later Sanskrit literature, relating to the pairs of Dawn, long nights and the solar solstices, which in his opinion, indicated the Aurora Borealis and other allied phenomena of the arctic regions to prove the arctic home of the Aryas. Now in the first place, mere knowledge of the arctic phenomena on the part of the Vedic people, which could be gathered from a variety of sources could not prove their original home to have been in the arctic regions, secondly, the Vedic passages do not seem to indicate such a meaning as Tilak would suggest, for the natural meaning of the passages is so clear and distinct that we need not have recourse to a forced interpretation of our meaning in them. This theory therefore need not detain us longer.

1.b. De Morgan's hypothesis of Siberia as the original home of the Aryas too, lacks support of proper evidence. Geological reasons advanced in support of the theory may with equal force apply to any other ancient cold regions in the world such as the Himalayas. De Morgan's theory is therefore untenable.

2. Monier William's theory of the Pamir as the cradle of the Aryan race can not meet with the approval of scholars since the Pamir does not suit the conditions of life of the ancient Aryas and it is highly improbable that a barren and inhospitable region like the Pamir could be the original home of the prolific Aryan race.

3. From the archaic character of the Avestan language of Iran it can not be argued that the highlands of central Asia were the true cradle of the primitive Aryas, which served as a central place for the Aryas to enter Europe on the one hand and India on the other: For in the first place the Avestan language of Iran does not really represent the most archaic type of the Aryan mother-tongue, the Vedic language being on the whole more archaic in character than the Avestan[14]; and, secondly, the migration of a people need not begin at a central place, it might, geographical conditions permitting, like several other migrations in history, begin at any part of the world. We therefore, do not see any cogency in the remarks of Sir Richard Temple who while reviewing Carpenter's lectures seeks for a central place as the original home of the Indo-Europeans. Thus he observes[15]:—"I have always felt that the only safe assumption for the Aryan migration into India and Europe was that thoy must have started from Central Asia, east of the Caspian. With that assumption as a base, the argument is straight-forward and comparatively easy. With the assumption that the original moving tribes came from somewhere in Europe—even from South Russia—the argument is obscure and difficult.'

But we shall see, though on different grounds, that the argument is still easier if we posit the Aryas in the Himalayas.

4. Again, the Bactrian home of the Aryas can not be maintained, since allusion to it if any, in the Vendidad of the Parsees might indicate a secondary home and not the original and primitive home of the Aryas. Likewise Tokharistan in Asiatic Turkistan, which possesses the Tokharian language of the Centum group can not be the original home of the Aryas as is suggested by Keith.[16] For Tokharistan might furnish a base for differentiation of the Centum and the Satem group of languages, but from this it does not follow that it was also the primary home of the Aryas. Professor Carpenter makes a comparative study[17] of the common vocables in the Aryan languages and arrives at a conclusion that the fathers of the Indo-Europeans who were nomads were the near neighbours of the Mongolians, Huns etc.–tribes who led the same nomadic mode of life as the Aryas; and that no part of Asia could satisfy the conditions of their home 'except the regions to the east of the Caspian sea which are generally called central Asia, with the neighbouring plains of Turkistan where formerly conditions of living were far easier than nowadays'. Professor Carpenter argues that the fathers of the Indo-Europeans lived in a mountainous country with a temperate climate but they did not know the use of shell-fish. They used the horse for riding and knew of the birch, willow, and fir among trees, but had no knowledge of fruit-trees and vegetables. They could crush corn and had no acquaintance with salt. This was because they probably lived chiefly on meat and milk and thus led a nomadic life, being no agriculturists. They seem to have dressed in skins and woollen stuffs only and these they got from animals'. On the basis of facts such as these, Prof. Carpenter concludes that the original home of the Aryas was in

Central Asia. But the conditions of life noted above can very well fit in with the conditions of life in the Himalayas and there is no special reason why Central Asia should be chosen as the cradle-land of the Aryas[18]. Besides, the Aryan cradle-land must contain lakes and fishes—'*mira*' and 'jhasha'-as the common vocables in various Indo-European languages go to prove, both of which Professor Carpenter finds missing in Central Asia Certainly, the Aryas could not be supposed to be the ancient neighbours of the Asiatic hordes of people—such as the Mongols or the Huns—for the Aryan language totally differs from the language of these people and betrays no indication of its being a neighbour to them, and further it is wrong to suppose that the undivided Aryas were nomads themselves[19]. Prof. Carpenter tells us that the Aryas could crush corn, but where did they get the corn to crush, if they were not agriculturists and were nomads only. Mr. Carpenter's argument that the Aryas left their common country in Central Asia, under the pressure of the Mongols, may apply to the secondary dispersion of the Aryas who may have their original home in the Himalayas the primary seat of their dispersion round the world. Thus on the above grounds no tract of country in Central Asia can be supposed to be the original home of the Aryas. Central Asia may be a halting-place of the Aryas on their march to distant countries but not their primary home.

4a Meyer's argument that 'as Indian civilization must date at least from 1500 B.C. and as at about that time, the Indo-Europeans are depicted in the Egyption sculptures in Syria, the original home of the Indo-Europeans might have been somewhere between Syria and India, probably in the plateau of Iraq,'[19a] is based on a false premise that the Indian civilization originated in India in 1500 B.C. For the Indian civilization might be of a still earlier date [19b]—as is borne out by the

Sindh valley civilization which is dated approximately 3000 B.C. [19c]; spreading itself on to Iraq and Syria and further west.

4b. The argument for the Babylonian home of the Aryas on the basis of identity of certain Semitic and Aryan words can not stand. For the few Semitic words in the Aryan languages may be purely accidental resemblances, or loan-words due to trade-connections from ancient times, or words as were picked up by the Aryas during the period of their sojourn in later times in the land of Babylon. A few resemblances of words and roots do not prove any close and permanent contiguity of the Aryas in the land of Semites. For the grammatical structures of the Aryan and the Semitic languages fundamentally differ from each other. The mingling of the Aryan decimal system and the Babylonian duo-decimal system of numerals may be the result of trade connections between the two nations, a close communication between the two people may also be inferred from their mutual borrowings of religious names and ideas, as Tilak has shewn[20]. The common possession of the legend of the Deluge by the Aryan and the Semitic people does not prove the home of the Aryas in the Semitic land, for the legend may be a borrowing on the part of the Semitics - like several other religious names and ideas[20], from the Aryas who are known to history as having reached the Semitic country during the course of their expansion round the world[21]. Thus it is futile to argue that the legend of the Deluge that is common among the Indo-Aryas, the Iranians and the Semitic people is of a Semitic origin and that the Aryas who possessed the Semitic legend must have come from the land of Semites. It is difficult to understand why the legend of the deluge should be traced to semitic origin only-was the ancient world outside the range of the semitic people free from such cataclysms? But it will be pointed

out that we have a definite record of Noah's deluge in the Semitic literature. We have to point out in reply that we have an equally ancient and definite record of the deluge of snow and excessive winter in the second book of the Vendidad of the Iranians and also an eqully definite record of the deluge of waters in the ancient literature of the Indo-Aryas—such as the Satapatha Brahmana, and later works such as the Mahabharata and the Bhagvata Purana. There is nothing to prove that the deluge in the Satapatha Brahmana is a borrowing of the account of Noah's deluge, it may just be the reverse, and Manu's[22] deluge may have given birth to Noah's deluge as the Aryas migrated from India to semitic lands of which we have now ample records. It is difficult to explain the origin of the deluge of snow in the Vendidad on the assumption of Noah's deluge of waters as its source, and no theory of deluge can be accepted unless it explains all the three narrations taken together,—the Indian, the Iranian and the Semitic. We shall trace the origin of the deluge in connection with the proofs of the Indian home of the Aryas, as we proceed. We now discuss the argument based on distinction between the Centum and the Satem languages.

5. On the basis of distinction between the Centum and the Satem languages as the representatives of the European and the Asiatic languages of the Aryan family, the home of the Aryas is sought to be fixed somewhere on the borderland between Asia and Europe—say in South Russia[22a] on the side of Europe. But the theory has received a rude shock by the discovery of the Tokharian language in Asiatic Turkistan, representing the Centum form of pronunciation. It would be idle to suppose that the Tokharians were some late immigrants from Europe to Asia for there is no proof of such late immigration to Turkistan and the Tokharians are known to us on the

authority of the Mahabharata as a more ancient and settled people of the East than the late migration from Europe would make them to be.[22b] Nor can the original home of the Centum-speaking people round Tokharistan be considered as the original home of the Indo-Europeans as is held by Feist and Meyer and supported by Keith, who on the basis of the treatment of gutturals and the 'retention' of the vowels e and o besides a, in the Tokharian language considers it reasonable to suppose that the 'Indo-European home lay in the plateau of Central Asia, the source of the later Mongolian invaders of the West'; for the simple reason, that the characteristics of the Centum-speech might be of a later growth only as a result of the influence of the foreign Aryan language upon the non-Aryan substratum in Central Asia and not at all belong to the early 'Indo-European' mother-tongue[23] which might have its home else-where in the neighbourhood of Tokharistan (say, at some distance—in the Himalayas) which in Indian literature and history is known to us as connected with India from ancient times.

The 'Proto-Iranian' and the Iranian marks of languages which Grierson has traced on the Indian Dardic languages and the Ghalchah languages of the Pamirs do not necessarily point to the first Aryan invasion in India from outside, as Grierson has wrongly emphasised, but they may be explained as the result of later closer communications[23a] between the Northern-Himalaya people and the Iranians or the 'Proto-Iranians', as Grierson calls them. Grierson's point that the Mandas in Media were later Aryan immigrants to India has nothing to support it and the argument may well be reversed as we shall see later on. Again Grierson's argument that the archaic character of the Vedic as compared with the Iranian language is the result of the isolation of Aryas in India among a strange population—the rate of development in

India being slower than in Persia, is faulty, since it is based on comparison of the two non-contemporaneous languages, and does not take into account the influences of alien speech-habits on the Aryan tongue. The Isolation of the Vedic Aryas in India amid strange people is again a supposition of scholars meant to square with the supposed fact of an Aryan home outside India. We shall fully criticize the argument elsewhere in the sequel of this paper. Thus Central Asia might be the secondary home of the Aryas—the birth place of the characterisation of the Centum languages which were carried to Europe; but their primary home may be situated outside Central Asia, in the Himalayas. Hence we find nothing left to support the Asiatic origin of the Aryas, outside India.

6. We now refute the argument, that since man is known to have inhabited Europe from the earliest times, the Aryas whose language is spoken in Europe did not come from outside Europe, but had their origin in Europe; for, we hold, that man may have been an inhabitant of Europe from the earliest times yet there is no proof that the first man in Europe was the Arya who spoke the Aryan language. Thus the ethnic continuity of race in Europe from ancient times is no proof that the first man in Europe was an Arya. Indeed the question is, What is an Arya? The racial type of the primitive Arya is never known to us; the primitive Aryan type may have resembled any of the European types of race and yet may have flourished outside Europe under physical conditions similar to those of Europe—say in the snowy Himalayas in India which have also their tall and fair people[24] as Europe has. Again, the racial type of the Aryas which invaded Europe in comparatively small numbers might have absorbed itself into the numerically dominating type of the European races. The gypsies who wandered all their way from India to Europe are a notable example of the depigmentation of colour and other ethnic

characteristics in Asia and Europe. The racial affinity between the northern Indians, the Persians and the Europeans and their gradual shading in colour and other typical characteristics due to change in climate and occupation, may equally well be explained by starting the Aryas from India to Europe instead of starting them from Europe to India; the ethnic continuity of the Aryan race in northern India being traceable to the earliest times known to us[24a].

7. The argument of the European home of the Aryas based on similarity between the Aryan and the Finnic languages can not be held, since the borrowing of words on the part of the Finnic languages may belong to a later date when the Aryas had migrated into the land of the Finns, and need not point to the original home of the Aryas in Finland, the morphological similarity between the two languages being of no consequence since it may occur in cases of distant languages as a result of man's psychic unity [24b].

8. The claims of Lithuania as the cradle of the Aryan race on the basis of the archaic character of Slavonic may easily be set aside for Slavonic[25] is even less archaic in character than the Avestan which, in its turn, is less archaic than the Vedic language which conforms most with the Aryan mother-tongue. Thus the archaic character of the Slavonic and the Avestan may follow from a still more archaic character of the Vedic language that was in close touch with and proximity to the original home of the Aryas, as a result of free communication between Russia and the North of India on the one hand, and Persia and the North-west of India on the other.

9. Now the strongest argument that is brought forward in favour of the European origin of the Aryas, which must now be discredited, is that of common vocables in the "Indo-European" languages for trees and animals and other objects found in Europe. But the argument is based on false premises for the birch, the

bear, the wolf the names of which occur in 'Indo-European' languages, are found not only in Europe but in India too, as in the Himalayas. Indeed we do not know of a single object tree or animal that is entirely European in its origin having a common name in the Aryan languages of the East and the West. Of late, the beech-argument is much advertised by the promoters of the European theory of the home of the Aryas. But the term for 'beech' might have been coined by the Aryan settlers in Europe only where the tree grew. Or the European name beech may be derived from the Indo-Aryan term 'Bak'. If we compare the variants for the term 'beech' in various European languages such as Phegos in Greek, Fagus in Latin, Buohha in Teutonic (OHG.) and Buck as in Buck-mast, in English, and also compare Buk in Persian, we might arrive at 'Bak' as a common radical sound for all these words. Only in conformity with Grimm's law 'Bak' must transform itself into Bhak before it can pass into Phagus in Greek and Fagus in Latin, like the term Dvāra which must assume the form Dhvāra before it can give birth to Latin fores. But it is a mistake to suppose that the aspirated form must be the original Aryan word, for aspiration in such cases as this may be the result of alien speech-habits on non-aspirate sounds in their transmission from India to foreign lands [25a]. Thus the radical Bak like Dvāra, in our opinion, may be the original sound which in Sanskrit may be detected in the term Bakula the name of a famous Indian tree (and a drug), which is reported to grow also on the north-western Himalayas[26]. It is quite possible that the term 'Bak' as it travelled from India abroad was employed for different purposes as a general name for wood in Persia and a particular name for oak in Greek and beech in Latin like the Indian radical 'Dru', a general name for wood or tree, in Sanskrit Deva Daru or Druma, which in its migratory course was restricted in its meaning to fir in

Lithuanian and oak in Greek and Celtic. Generalization and specialization of meanings of words may indeed take place independent of any migration of people, and the uniformity in the form of a word among many people does not indicate the uniformity of the meaning as well.[27] Again the uniformity of the meaning of a word among some groups of people, can not lead us to conclude that the meaning of the word was also known to another group of people who preserved the uniformity of the form only, for the word might originally be a generic term having for its meaning many varieties of the same class, for each or any variety of which the term might be specialized in different countries in different times. Thus the term 'beech' which signifies 'beech' in Latin and several teutonic languages and signifies not beech but oak in Greek and elm or alder in East-European languages, can not prove that the ancient Aryas had come from the beech-regions of Europe. We have already traced the stem 'beech' to its archetype 'bhak' or generic 'bak', which in Sanskrit, gave us bakula! It is remarkable that the Indian bakula (Hindi *Maulsiri*) bears edible nuts as is the case with the European beech, oak and the sweet chestnut trees denoted by the relative stem in the various Germanic languages, and in Latin and Greek. The Lithuanian stem is said to mean both beech bearing an edible nut and 'alder' (Persia Buk). The bakula in India denoted a tree with edible nuts, so does the stem beech in its later migrations to Europe. May not the stem bak which gave us our bakula have migrated from India abroad! The beech-argument therefore on which so much stress is laid by the advocates of the European home of the Aryas has little to attract us.

Again the absence of common names in the Indo-European languages for such Asiatic animals as the lion the tiger and the camel, can not prove the European

origin of the Aryas, for the names of such animals as are peculiar to the East might easily be forgotten by the people in the West where those animals were not found or it is very probable, that there may be several synonyms[28] for the same object in the Aryan mother-tongue—the one tribe of the Aryas in Asia or India having taken fancy for one name while the other for another. We have already pointed out, that from the absence of a common name for fire in the Indo-European languages such as Greek in Europe and Sanskrit in India, none can argue that fire was unknown to the undivided Aryas, or just because Greek skips over the Aryan name for sister, no one is going to conclude that sisters were not recognized in the ancient family of the Aryas, or from the absence of a common Aryan name for milk, none can infer that milk was unknown to the primitive Aryas. Thus the argument that the flora and fauna of the primitive home of the Aryas must be represented in the various branches of the Aryan languages that sprang up later at different times and in different countries is futile and we can not base our conclusions on such weak premises as these. It is surprising to note Professor Giles arguing in the Cambridge History of India that the Aryas could not be the natives of India, for the Aryan languages do not record names for flora and fauna that are peculiar to India. Professor Giles is an advocate of the European home of the Aryas. He ought to have seen that his argument cuts both ways, for the names of European flora and fauna do not exist in the Asiatic Aryan languages either. Really it should not be difficult to understand that the names for trees and animals disappear as the trees and the animals themselves disappear. Thus no argument can be drawn from the absence of names of objects in case of the absence of the objects themselves.

Arguments based on identity of a few isolated words in different Aryan languages do not conclusively prove the home of the Aryas, for the objects denoted by the words may singly be found scattered in different parts of the world. Thus Geiger's point which is given much prominence by later writers, that the common term for snow exists in the Indo-European languages, and on this basis, his conclusion, that the undivided Aryas must originally belong to the cold regions of North Europe, is a weak point and a hasty conclusion indeed. For 'snow' taken *singly* can not decide the home of the Aryas, as it is not found in one part of the world only—the cold regions of North-Europe are not the only cold regions in this world. Besides the snow and the winter and the wolf and the bear and the birch and the trees, with which the ancient Aryas are so closely associated exactly fit in with the Himalayas—the abode of 'Hima' the common Indo-European word. Not every land of snow and winter can be the home of the Aryas. Snow coupled with other objects known to the undivided Aryas–the whole collection of which can be found only in one compact part of the world, can spot out for us, the original and primitive home of the Aryas provided the evidence is further supported by important linguistic and historical proofs. Now if we posit the Aryas in the North-Western Himalayas, we need not have common I. E. words for camel and tiger which are not the denizens of the North-Western Himalyas. As for the lion for which there is no common Indo-European word, it may be pointed out, that it may originally be known to the Aryan tribes by various names, lion according to some writers itself being traceable to 'Ravant', the roaring one!

The distinction of the Aryan mother-tongue into the Centum and the Satem groups of languages led some scholars to believe that the original home of the Aryas

must be found in a central place which could account for the growth and spread of the two phonetic types of languages in distant parts of the world. Thus Schrader thought that South-Russia would eminently suit the purpose. Grierson echoed Schrader. The philologist in order to explain the origin of the two groups of languages posited an original palatal sound in the Aryan mother-tongue which in his opinion gave birth to sibilization in the Satem group and the gutturalization in the Centum group. The promoters of the European theory took their lead from the philologist, who argued that the distinction was of a later date and might have grown after the Aryas had left Europe and branched off in two divisions—the Centum group remaining in Europe and the Satem group carrying itself on to Asia. But the discovery of the Tokharian language in the Asiatic Turkistan, with its Centum form of pronunciation turns the tables against the European hypothesis of the Aryan home and creates a presumption in favour of the original home of the Aryas in the east. But that does not make Tokharistan the original home of the Aryas either. Tokharistan may be a seat of differentiation of the two phonetic sounds, but as we have already pointed out, this does not prove that it was also the original home of the Aryas. We on our part do not believe in the theory that the sibilization is a corruption of the original patalal sound.[28] On the contrary, we find it simpler to believe that the original Indian sibilant or some sound akin to it was under the influence of alien speach-habits of the Tokharians corrupted into a guttural form of pronunciation that was carried on by one set of people to Europe while the other set of people in Asia retained the original like sibilant. This is the simplest explanation that one can offer to the existence of the Centum form of pronunciation in Tokharistan and the explanation becomes all the more

clear to us if we posit the home of the Aryas with their original sibilant sound in the Himalayas in India with which Tokharistan was historically connected in ancient times. Even if the original sound that gave birth to the Centum form of pronunciation were not a sibilant but an "unknown" parent-form that gave birth to the Satem and the Centum both, the Himalayas midway between the Satem land of the Veda and the Centum land of Tokharistan would suit best as the home of the speakers of the Aryan mother-tongue. This exhausts all the important arguments in favour of the European or the Asiatic home of the Aryas.

Thus we have seen that the chapter of the home of the Aryas in outer-Asia or in Europe is the chapter of a great scientific delusion in the ancient history of man-kind. There is not an iota of proof that the Aryas had their original home in Europe or in Asia outside India.

We shall now proceed to examine the case of India as the primitive home of the Aryas who in course of ages sent their colonies round the whole world. Of late, several attempts have been made to fix the primitive home of the Aryas in India. Reference has already been made to the geological arguments of Mr. Pavgee of Maharastra and of Dr. A. C. Dass of Calcutta and their free play of imagination in setting the home of the Aryas in India. Mr. Pargiter who settles the primitive Aryas in India from the most ancient times unnecessarily dabbles in philology and not only brings to discredit the philological evidence in the eyes of the world but also ruins the cause for which he invokes the aid of philology. Thus Mr. Pargiter who identifies the ancient "Aila" dynasty of the Puranas with the primitive 'Aryas' on grounds of etymology excites the laughter of the philologist and creates a bias against the origin of the Aryas in India which he so ably pleads on grounds of Indian tradition.

Elphinstone is inclined to believe in India as the original home of the Aryas, but he offers no proof to support his belief beyond the fallacious argument based on analogy that all movements in history were from the east to the west. Curzon a writer on the subject in the journal of the Royal Asiatic Society, London, argued in favour of the Indian home of the Aryas, but his *a priori* arguments have not met with the approval of scholars. In conformity with the Indian tradition related by Manu, some writers believed that the ancient Aryas had originally come from the banks of the Saraswati but the study of the Veda soon revealed a still more ancient period of history of the Aryas in the north and the north-west of India, and Satyavrata Samashrama, a notable writer in Sanskrit, has argued on the authority of the Veda that the original home of the Aryas was round about Afghanistan in the North-West of India when Suvastu or the modern Swat was regarded as a sacred place of pilgrimage[29]. But the Vedas themselves can not be the final authority on the home of the ancient Aryas for the home of the singers of the Veda may not be the home of the undivided Aryas who stand behind the Veda. More than a hundred years ago, Adelung who is said to be the father of comparative philology, placed the cradle of the Aryan race in the valley of Kashmir, 'the garden of the East'. But in our opinion, this too can not be true, for Kashmir, as its name suggests, is known to the primitive Aryan people not as a place of residence but as a lake of Kashyapa[30]. Thus Kashmir may originally be Kashyapa-Mira, the Aryan term 'Mira' signifying a lake, (note Haarlam *Mira* in Holland, Winder-*mere* in England ; also note *English moore*) and Kashyapa being an eminent leader of an ancient Indo-Aryan tribe that travelled abroad, across the northern boundary of India, after whose name the Caspian sea is known to this day.

Now before we discuss our own theory regarding the home of the ancient Aryas in India, some preliminary and important objections against a theory such as this, may first be set aside.

1. The objection that the Aryan languages outside India do not represent names of flora and fauna characteristic of India and therefore India can not be the home of the Aryas has already been set aside on the ground, that the disappearance of the Indian flora and fauna in foreign lands led to the disappearance of their names in the Aryan languages outside India. But we shall presently see that the objection is invalid, for reminiscences of Indian life are found scattered in the Aryan nations, as they may be culled from the various Aryan languages outside India. The objection that there is no common name for the Indian 'lion' among the eastern and the western branches of the Aryan language proves nothing, for as we have already pointed out, there is no common name among the eastern and the western branches of the root language of the ancient Aryas who were fire-worshippers and cattle-breeders, for fire and milk even; and 'the king of the forest' may have been known to the ancient Indo-Aryas who lived in tribes in the secluded valleys of the Himalyan regions, by different names.

2. The argument that since the Avesta and the Vedic Sanskrit so closely resemble each other,—both of which conform with the primitive standard of the Aryan mother-tongue—we must seek for a central-place outside India, whence the Aryas could migrate to India, is based on imagination. For we can very well account for the close relationship of the Avestan and the Vedic Sanskrit and their conformity with the primitive standard of the Aryan mother-tongue by locating the Aryas first in India and then giving them a start into foreign lands by later migration or expansion into Iran

with means of communication unbroken between the two countries. In fact, the transitional stage of the sub-Pamir languages from Vedic to Iranian is a clear indication of the out-flow of the Indo-Aryan population form the northern Himalayas to Iran or its neighbouring foreign land[31], for the facts of the growth of the Aryan languages can best be explained by taking the wave of the Aryan people from India abroad, and not vice-versa as Grierson has suggested.

3. The argument from the geographical indications in the Veda, that since in the Veda the Aryas are found situated mostly in the north and the north-west frontier of India and the northern Punjab, and since in their later history in the Veda, they are known as migrating towards the east and the south of the Punjab therefore they came through Afghanistan in the north-west frontier of India from outside India has no foundation except in our own imagination. We seem to read our meaning in the Veda when we read it with the assumption that the Aryas were foreigners in the land of the Veda. But the assumption is unwarranted. We have assumed what we have actually got to prove—a glaring case of *petitio principii* ! Moreover, the assumption does not explain the facts in the Veda. No doubt, the Vedic Aryas are most familiar with the north or the north-west frontier of India and the northern Punjab, but there is not the slightest indication in the Veda to prove that the Aryas had entered the Punjab through the north-west frontier from outside India. They may be, for aught we know, autochtonous people in that part of the country with which they are most familiar and to which they refer most in their works, that is, the northern Panjab, or the north or the north-west frontier of India.

4. We now take up the argument that the Aryas could not be the natives of India, for the two races namely the Aryas and the Dravidians in India could

not flourish side by side in the same geographical area from the most ancient times: since it is held, that the Dravidians who are now found in the south of India appear to be earlier immigrants from west or north-west into northern India, who drove away the Austrics or the Mundas the still earlier immigrants from the north-east to India, and who themselves in their turn were driven southwards by the later Aryan immigrants to north-India. We suggest the argument is futile, for the Austrics who entered India from the north-east and the Dravidians from the west or the north-west, may have formed a belt round the Aryas in North India who may still be autochtonous to that part of the country and may have come into collision with each other in later times when the Aryan expansion began in or outside India. The territory which the Aryas occupied in India may not at all be co-extensive with the territory which the Dravidians or the Kolerians ever possessed. There is nothing to prove that the Dravidians or the Kolerians ever formed an earlier substratum of population in northern India than the Aryas. But it is pointed out that Dravidian and Kolerian influences on the Sanskrit language are now traceable[32] and they may be due to the early contact of the Aryas with the Dravidians and the Kolerians. But we suggest that the early contact may only begin with the later expansion of the Aryas from their primitive home in the Himalayas in North India and the Aryas may even in their home have been attacked by these people. Thus the Dravidian or the Kolerian influences on Sanskrit do not preclude the possibility of the Aryan home in India. Again it is pointed out that there is the evidence of the 'Brahui' language in Baluchistan which is Dravidian in character and which shows the existence of the Dravidian people in ancient times in Baluchistan. It is suggested that the Dravidians in Baluchistan might have arrived from

Babylon whose earliest civilization, namely the Sumerian, is held by some to be essentially Dravidian in character. It is further suggested that the recent archaeological finds and script discovered round Mohenjo Daru in the Larkana District in Sindh and at Harappa round Montgomery resemble the Sumerian finds and script discovered in Babylon, and since it is held that the Sumerian culture is Dravidian in character, these Sumero-Dravidians must have started from Babylon and entered Sindh via Baluchistan where 'Brahui' the relic of the ancient Dravidian language is still spoken. Now in our opinion all these facts can best be reconciled if we posit the Dravidians in South India where they are known to have lived from the most ancient times, and give them a start from the south to reach Baluchistan across the Sindh on their way to Babylon. Whatever way the Dravidians had started, Babylonia could be connected with South-India across the Sindh through Baluchistan or the Persian gulf—the passage to the North Punjab being shut either way on account of its Aryan obstruction. Thus for the purposes of the 'Brahui' language in the west in Baluchistan and the ancient Dravidian culture on the lower waters of the Sindh and even up to Harappa[33 a] in the Panjab, the Dravidians need not be supposed the ancient inhabitants of the north of India or still more definitely the north-west Himalayas and its footlands which the Aryas might have occupied as their original home from the most ancient times. Now, if there are any ethnic traces of the Dravidian population in the Panjab they like the foreign linguistic traces on Sanskrit, if any, might be accounted for as the result of intermixture of blood belonging to a much later date when the Aryas had come in contract with the Dravidians, during the course of their expansion from their originalh ome in North India. Or the Dravidians might even have made inroads

from the South Panjab right up to the northern home of the Aryas—the Aryas, who as we know from the Veda are not always the aggressive party-a position which could lead us to suppose that they were the conquerors of the land,—for the non-Aryas frequently played the aggressive part in the Veda whilst the Aryas were the aggressed.[33] The Aryas fought among the Aryas themselves but they do not appear on that account, as is wrongly suggested by some writers, as the earlier or the later occupants of India. Thus we have no grounds to suppose that the Dravidians ever formed a population of northern India. The suggestion that the invading Aryas made a clean sweep of the Dravidians in the Punjab against whom they fought—their women and children alike – reads more like a piece of fiction than history. The foes of the Aryas round the Panjab were by no means an easy prey to the Aryas against whom they fought, for they often resisted the encroachment of the Aryas with equal success as we learn from the Veda itself—nay, they were brave enough te make encroachment upon the Aryas themselves. The foes of the Aryas round the Panjab could not be totally exterminated for that would leave the problem of the origin of the Dasa class amongst the Aryas unexplained. Again the Aryan "invaders" of India, who were certainly not nomads[14] could not be supposed to have brought a sufficient number of women with them so as to avoid all matrimonial relationship with the vanquished Dravidian population of the Punjab, which could not be totally destroyed. Now if the Aryas were invaders in India, the fusion of the Aryan and the Dravidian blood must have taken place in the Panjab enormously, for which there are no ethnic grounds for supposing that it was so, there is everything to oppose it whilst anthropologists still assure us. Even the *Churhas* of the Panjab do not betray their Dravidian origin. The Aryas in the North and the Dravidians in South-India,

with the mountain barriers of the Vindhya between them, always lived as foreigners to each other, till the days of the Ramayana which refers to the Dravidians of the South as strange creatures–bears and monkeys, indeed! We need not therefore invoke the ghost of the Dravidians in the northern Panjab in order to dispel it. The Aryas in India therefore need not be in a state of permanent contiguity with an alien race—they may have their alien neighbours[35]. but not rivals on the same land. The Kolerians[36] may pentrate India from the north-east and the Dravidians may spread over from the west or the south upwards, but North-India, which they might have entered only to be enslaved but which in their bold adventures they could not conquer, presented them with a solid block of Aryan obstruction and supremacy. The Vedic scholars are of opinion that the Vedic Aryas were not familiar with the sea[37] and they only reached the low-waters of the Sindh in their later expansion from the north or the north-west frontier of India. But as far as our theory of the home of the Aryas in the north-western Himalayas and its footlands is concerned it is immaterial whether the Panjab was ever populated with an alien population or not. Even if it was, it does not affect our theory, for the Panjab or the land of the Sapta Sindhus was only the first empire of the Aryas but not their cradle-land which we locate round about the head-waters or the upper waters of some of the Sapta Sindhu rivers in the Himalayas, and not below on the plains. Even in the extensive Himalayas, the Aryas may have had to fight their enemies of alien-race, that hovered round their home, and made raids on it.[37a] The ancient Aryas therefore may originally have been hillmen secluded in the valleys in the north-western Himalayas and their footlands, but not totally shut out from all contact with alien races that surrounded them and whom they encountered with

frequent success during the course of their later expansion in and outside India. Thus both from the linguistic and the anthropological point of view there is nothing to debar us from thinking that the Aryas were autochtonous people to the north of India.

But it will again be objected that the Aryas do appear in the Rig-Veda as a fighting people and if they did not fight against the Dravidians or the Kolerians in the Panjab they must have fought against some foes, some of whom were certainly non-Aryas. We admit that the Aryas were a fighting race and that they fought against the non-Aryas too, but that does not signify that the Aryas were foreign invaders and the non-Aryas were the invaded Indians. The non-Aryas known as the Dasyus in the Veda, we have already suggested, formed a belt round the home of the Aryas in the north-west Himalayas and its lowlands, and frequently raided the fertile country of the Aryas, who in return, routed them back to their own country. The Himalayas and the Panjab, in the north, form a vast tract of hill and plain and there is no reason to suppose that the Himalayas and the Panjab with their vast mountainous regions, thick forests, and numerous barriers of hills and lands and rivers and a variety of climatic and physical conditions should not have furnished a home for more than one ethnic type of race from the most ancient times, which different types of race as their number grew and as they came in contact with each other in later times, led themselves to warfare and the consequent subordination of the weaker and the domination of the superior race. It is obvious that the incident of warfare among the Aryas and the non-Aryas led, in course of time, to mutual influences in their languages, and their art of living. But they may fight and yet be the natives of the same country. Thus the objection against the Aryan home in India based on the

assumption of the plurality of races in that country loses its force when we have in view the vastness and extensive area of that country before us. The north-western regions of the Himalayas with its footland and the northern Panjab are not known to have been infested with the non-Aryas-that territory would serve as a cradle-land of the Aryas, where the Aryas were sometimes attacked by the foreigners, where they fought among their own tribes as they lived secluded in valleys or divided by natural divisions of rivers and mountains, and where they set out, as they grew in number, to distant lands. The Rig-Veda no doubt records the battles of the Aryas in the Panjab but it does not bring them from outside India—we supply that information from our own imagination. The Veda may even betray the local non-Aryan influences but the Arya stands behind the Veda and yet not outside India, the Veda growing with the growth and expansion of the Aryas in India from the Himalayas down in the plains.

6. We now deal with Hoernle's theory of the double invasion of India by the Aryas. Grierson first seemed to support it but he has now given it up. Hoernle invented the theory of the double incursion of Aryas into India, one from Kabul and the other via Chitral in order to account for certain stages of linguistic development of the modern Indian vernaculars. But his theory can not meet with the approval of scholars.[37b] For the facts of language shown by him—the outer and the inner band of vernaculars–can well be explained in the light of several other factors at play that influence the growth of language, the chief being in the present case, the influence of the non-Aryan languages which came in composition with the Indo-Aryan dialects, which important factor in the characteristic development of modern vernaculars, Hoernle seems to have ignored.

7. A passing reference may again be made to Grierson's argument that since the Pamir and the Dardic languages show greater affinity with the Iranian and the Proto-Iranian languagas than with Sanskrit, the Aryas in the north must have come from outside India. But the said affinity, in our humble opinion, can best be explained on the basis of closer communication of the northern Aryas with the Iranians than with the Aryas of India proper who cultivated Sanskrit, and we need not therefore take away the Arya from India in order to account for the proposed affinity between the Indian and the Iranian languages. The Vedic language itself cannot be said to be free from dialectical variety[38] in North-India. Another view of the facts noted by Grierson may also be taken, according to which the Pamir languages may be said to mark a transitional stage between the Vedic and the Iranian languages as the Vedic or the Pre-vadic people—Aryas or non-Aryas adopting the Aryan languages— passed on from India to Iran. With regard to the Dardic languages, it can be said with confidence on the authority of good Indian tradition,[39] that the speakers of the language—the Pisachas or the non-Aryas, belonged to the same race of Pisachas in India as outside India. The Indian Pisachas formed an intermediary link between the outer-Pisachas and the Indian Aryas. Thus they carried the Aryan language outside India and in the mouth of these non-Aryas, the Pre-Vedic-Vedic-Sanskrit assumed a shape which distinguished the Iranian from the Vedic language. Grierson makes no further point to prove the immigration of Aryas into India. His references to the Vedic passages are futile[40]. The Aryas may fight with the Aryas in the Veda and yet they may not be the earlier or the later occupants of India. Such fights are quite natural in a tribal form of society which we notice in the Veda.

Thus there is nothing left to prove that the ancient Aryas whose immediate lineal descendants composed the Veda and who laid the foundations of the ancient Sanskrit language and literature in India—which language and literature both reflect the Aryan genius, in its fullness, as if in a mirror, were originally Europeans who had found their way to India from such distant lands as the north of the Black Sea in Europe, or the Rockitno Swamps in Germany, or Sweden and Norway, or the forests of Central Europe, or the woodlands of Bohemia, or that they had come from the southern steppes of Russia, or Siberia or from the high-lands of Persia or Armenia or Anatolia or from Central Asia or from the Semitic Valley of the Euphrates and the Tigris, or from above the arctic regions in the post-glacial epoch of the earth's history. In their zeal to support the theory of the European home of the Aryas even such cautious writers and notable scholars of today, as Macdonell and others, have made occasional use of their free imagination and have attempted to turn a piece of fiction into a fact of history. For example, it is pointed out that the Aryas out-side India did not know an elephant and as they entered India for the first time, they were struck by the strange animal and thus they gave it the name of *Hastin*, or an 'animal with a hand.' One fails to understand what has the admission of Aryas into India got to do with the appellative name *Hasti*. Why could not the Aryas be natives of India and at the same time give tho elephant a name such as *Hastin* or an 'animal with a hand', marking it out from all other animals of the forest, having been struck naturally by the animal's unique and prominent trunk. The Sanskrit language is full of such appellative names as Vā-nara, Sākhā-Mriga, Ṣikhand-in, etc. etc. Now in order to explain the origin of each of these names pointing out some prominent

features of these animals, we do not propose each time, a fresh invasion of the Aryas into India from Europe or any country outside India. The fact is that when man for the first time gave names to animals, he must have been struck by the prominent feature of the animal, according to which he designated it. Now in course of time, under the influence of the wear and tear of language, some words lost their appellative force, while the others retained it, and therefore they always appear as fresh and newly invented. This should be simple enough to a student of the history of language. Thus the Aryas may originally belong to India and their words may breathe freshness of meanings. These words may be missing in the Aryan languages outside India, as the objects for which they stood were themselves missing. The language of the Aryas again cannot be said to have any traces of long journeying behind it. The Aryas therefore were not among the wild Asiatic hordes who invaded India, as some scholars have supposed, nor were they the first European invaders into India, as Macdonell has fondly described them. We shall see that Providence had originally put the Aryas in the Himalayas which gave them their character, intelligence, and strength—in fact all that they possessed and gave to the world.

Thus, having cleared the ground so far, we now proceed to establish our theory of the primitive home of the Aryas in India. Our reasons may be set forth as below :—

I.

Every student of the science of comparative philology knows that the Vedic Sanskrit preserves most faithfully the accent of the Aryan mother-tongue, although, quite naturally, traces of the original Aryan accent are also noticeable in some other Aryan languages such as the Greek and the Pre-Germanic languages etc. But as Brugmann notes, "The Hindus preserved on the whole the primitive

Indo-Germanic position of the word-accent................ As regards sentence-accent, Sanskrit appears to have preserved the old position almost invariably". With regard to the other Indo-European languages, it is stated that there is no information of the accentuation of the old Iranian dialects[41]; that the accentuation of the old Armenian was only expiratory; that in Greek the secondary accent conquered the primitive Indo-Germanic accent, and there was considerable levelling of the accent in the case form, and that the Greek acute and the circumflex resembled the broken tone and the slurred tone which Lithuanian could preserve; and with regard to Latin it is pointed out that the primitive Indo-Germanic accentuation had already during the primitive Italic unity, undergone a complete revolution and given birth to initial accentuation in old Irish; it is pointed out that even in the primitive Celtic period an expiratory secondary accent had developed and that the Germanic languages during the primitive Germanic period had a new expiratory accent similar to that of Celtic and the Balto-Slavonic languages; and it is further stated that Lithuanian and a part of the Slavonic languages show freedom of accentuation from the primitive Balto-Slavonic period, etc. etc. Thus we note that the new principles of accentuation enter into Indo-European languages from the most primitive time and that the Vedic Sanskrit stands isolated in representing most faithfully the primitive Indo-germanic word or sentence-accent. The Vedic Sanskrit itself has lost its accent as it proceeded from its home round the Punjab to the Gangetic valley and the change may all be due to the overwhelming influence of the alien speech-habits of the non-Aryas on the Vedic-Sanskrit. The question therefore arises how to account for the unity of the Vedic accent with the accent of the Aryan mother-tongue also known as the Indo-European or the Indo-Germanic language. If the 'Indo-

European' mother-tongue was originally spoken on the plains of Europe or Asia, how is it that as the speakers of the language travelled all their way from Europe to Asia and then finally settled in India, they were able to retain in India alone of all countries—their final destination which they must have reached after a course of several centuries—almost exactly the same accent on words which their European fore-fathers used to possess centuries before in their forest-home in Europe or their Asiatic fathers on the table-land of Asia away from India, but which their brethren in different countries and their descendants in later times in India could not preserve. The quality of accent however stern, is certainly not so rigidly fixed in language that it resists all change and the proof of it is that the Indo-European accent itself has undergone a change in various countries and in later times in India too. It is true that when we learn a foreign language we give our own accent to foreign words but that does not endow our own accent with freedom from all change that it may undergo in course of time and under various influences. Indeed as Brugmann has put it, "The accentuation of a language may undergo complete modification in a comparatively short time". We do not know of any ancient or modern language that retains its accent unaltered during the course of centuries though spoken in the same country and by the same people—not to speak of a language that was carried from country to country across many physical barriers and a variety of climatic conditions amidst various sorts of people, thing, which do not fail to influence the character of accent in a language. A language carried to a foreign land may, in a state of isolation amid strange people, retain its archaic character in idiom but not in accent, whatever the character of accent may be, stress or musical; for it is not the ethnic influence only but also the new geographical and the

climatic conditions and the consequent change in the habits of living in a foreign country- which influences can not be avoided—that determine a certain change in the character of our accent. In the modern American language one may detect many turns of expression that may be described as Shakesperean in style but the American accent is distinctly American. We know accent is more or less a matter of fashion in a spoken language, that changes with the changing times. The modern English accent in its own country is not the same as it used to be sometime ago[43], and the American accent as we have already said, is remarkably different from the original English accent carried to America, and from the modern English accent too, in spite of the modern facility of communication between the two nations. The accent of French in Switzerland is not exactly the same as the French accent in France. The accent of the Kashmiri language among the Kashmiri families who have become domiciled outside Kashmir is a travesty of the original accent in Kashmir. The Urdu of Delhi bears a different accent from that of Lucknow. No doubt a few words of daily occurence and of close familiarity as mama or papa in English or the Aryan equivalents for father or mother in the ancient Germanic languages as is shown by Verner's Law, or numerals such as *septem* in Latin have a tendency to retain their accent in a uniform manner for a longer period of time, but this can not be said of the whole lot of words in a language, which undergoes a rapid change in accent in a foreign country. The Aryan language could not be supposed to be stationary in character, in accent, in its early days of creative energy when the language was the spoken language employed in the daily struggle for existence and had not assumed its hieratic character or the verse-form which might be said to serve as a check upon change in accent, till late in the

Vedic age in India. We know interval in time, distance in space, the physical character of a country and its climatic conditions[42a], the speech-habits of races as they come in contact with each other, and the important changes in the ways of living of a people, religious, political, and social upheavals[42a1], have all their destructive influence on the quality and the uniform character of accent in a language. Now the question is: Were not the Aryas subjected to all these influences as they started their course of travel from Europe or outer-Asia to India or as they expanded themselves from North India to the South. No one can deny that the Aryas as they started from their European home to India must have faced different climatic conditions and crossed physical barriers which could not have failed to influence the character of their speech-accent. Nor can the Aryas be supposed to have passed through an ethnic vacuum as they started their journey from Europe or outer-Asia and travelled across thousands of miles of land before they could reach India, and escaped the influence of alien speech-habits on their language. They could not be supposed to have darted like an arrow in no time from Europe to India traversing outer-Asia, or like the flight of a bird from tree to tree so as to avoid all touch and influence of an alien people whom they might have encountered on land, for the Aryas are known to us from their most ancient historical records as a fighting race and wherever they went, they had to win land for themselves, inch by inch, by their superior strength and ability in war. Indeed the evidence of the Aryan languages in various countries outside India—namely, the distorted and disruptive character of these languages–bears out the belief that the Aryas in their journeyings in Europe or Asia outside India could not avoid the foreign touch, but, on the contrary, were overwhelmingly swamped by alien people and thus were indissolubly mixed up with the non-

Aryas. A similar phenomenon has taken place in India during the course of the Aryan passage from the North to the South or the East or the West of India. The Aryas of North India lost their original accent with the mingling of the non-Aryan population of the rest of India. Thus the unity of the Vedic accent with the accent of the Aryan mother-tongue is a sure indication of the fact that the Aryan mother-tongue was not much out-distanced in time or place or culture by the Vedic Sanskrit. But the most important factor of change in accent in the case of the Aryan language is the element of alien speech habits of ethnically alien people in various countries. We know that the original accent passes only from lips to lips. Ultimately there must be an Englishman to teach Indians correct English accent. Ultimately there must be an Indian to teach an Englishman correct Hindustani accent, and generally speaking, an Englishman alone can reproduce the correct English accent and a Hindustani a Hindustani accent. The non-Arab Moslems in India with all their mastery of the Koran can not be said to reproduce the proper Arab–accent of the language of the Koran. The race and the accent ultimately go together[42a2]. We have a tendency to mould foreign accent into our own[42b]. Thus the ethnic disturbances have disturbed the original Aryan accent in outer-Asia or Europe or in later times in India too. But the continuity of the original Aryan accent in ancient India implies the unbroken geographical and ethnic continuity of the Aryan race from the most primitive times in India. Thus the unity of the Vedic and the Aryan accent serves as a crucial instance which not only confirms and proves the hypothesis of the Indian home of the Aryas but also repudiates all other hypotheses that posit the primitive home of the Aryas in Europe or outer-Asia. Thus the home of the speakers of the primitive Aryan language can be

located round the home of the Vedic speakers, who possessed almost exactly the same word or sentence-accent as their Aryan fathers did. The speakers of the Veda are shown on grounds of accent, to be the lineal descendants of the undivided primitive Aryas who on grounds of accent again, are seen to be not far removed in time or place or culture from their Vedic descendants. The contingencies of the unity of the Aryan with the Vedic accent require that the ancient Aryas and the Vedic Aryas must be the same people in general, and must have lived, very much under the same sky. Thus the Vedic Aryas in general, belong to the same ethnic stock as the ancient Aryas, having almost the same geographical continuum as the base of their future expansion in the world, as the ancient Aryas had. India is admitted on all hands to be the home of the Vedic speakers. India therefore must be the home of their primitive Aryan fathers. Whatever slight differences in accent between the Vedic and the Aryan mother-tongue be noted, they may be explained as due to a slight change in the abode of the Vedic Aryas from that of the primitive Aryas. The Vedic Aryas largely belong to the plains of the Sapta Sindhu but the original Aryas, as we shall see, belonged to the regions of the Sapta Sindhu rivers in the Himalayas.

But it will be asked how Greek spoken far away from the home of the Aryas in India succeeds in retaining the Aryan accent, though to a partial degree. Our answer is: exactly the same way as American English has partially retained the original English accent, or as in India, the Kashmiris outside Kashmir, retain for some time till they acquire new speech—habits the relics of the original accent in Kashmir. We do not suggest for a moment that all traces of original accent are lost in a foreign country at once. It is impossible. The speakers of the language must carry their accent to a foreign

country at first, which, amidst alien people they could not faithfully preserve. Greek has deviated from the original Aryan accent to the extent it has departed in time or place or culture or race from the original home of the Aryas in India, and has subjected itself to the succeeding influences of travel from India abroad; and whatever Aryan accent it has retained may be due to a particular force of tradition, owing to the communication being maintained between Greece and India as is further evidenced by the community of words of warfare and religion between India and Greece alone.

It is possible to wriggle out of this situation and suggest that the less archaic character of the Greek accent as compared with the Vedic can not be established, for it is not safe to reach a conclusion from the comparison of the ancient Vedic accent with the comparatively late Greek accent. We do not know Greek accent at such an early date as we happen to know the Vedic accent. It is likely that if we had possessed the ancient Greek of a contemporary date with the Vedic, we might detect accent in Greek identical with the Aryan accent. But the point is, did Greek ever exist contemporaneous with the Vedic-Sanskrit? There is nothing to support this belief. This is *a priori* impossible for the Aryas as they start from their primitive home must take time to reach one country before another. If ancient Greek existed and perished, ancient Latin ought to have existed, if both of them perished, one expects, that the Celtic, Teutonic, Slavonic or any other Aryan language with the Aryan accent, should have existed outside India, at least contemporaneous if not earlier than the Vedic. The fact is that there is no record of the Aryan languages with the Aryan accent outside India at such an early date as the Vedic—that they perished one and all is more than what we can believe. In all probability they never existed

contemporaneous with the Veda. Chronology is our best guide in matters like this. Aryan accent as it was carried to distant lands was like an exotic plant that did not thrive in a foreign country amid inhospitable conditions as it did as an indigenous plant in its native soil in India.

Now we must state that we base our conclusion that the home of the Aryas was in India on the firm basis of the unity of the Vedic accent with the accent in the Aryan mother-tongue, and not on the basis of a comparison of the Vedic with Greek or any other Aryan language. We cite Greek or other Aryan languages only by way of illustration of the general principle that accent changes with the change in time and place and culture and race. We do not yet possess an example that is subversive of this general principle. The objection that the metrical form and the hieratic character of the Veda are responsible for preservation of the ancient Aryan accent in India, and that the unity of the Vedic accent with the Aryan accent has nothing to do with the home of the Aryas in India, is gratituous, for the simple reason, that the objection may apply to the later preservation of the Vedic accent when the Veda was already composed in the metrical form and had already assumed its hieratic character, but it can not apply at a still earlier date to the ancient Aryan language which supplied accent to the Veda itself. The Aryas, if they came to India from outside brought their accent with them, and their daily speech before they entered India could not be supposed to be in metrical feet or having hieratic character, so as to retain the original Aryan accent in India, unaltered. The Vedas are distinctly an Indian composition. They must inherit the Aryan accent from an earlier date. The Aryas on their way from Europe or outer-Asia to India could not have kept the original accent intact

to hand it over to the Vedic singers, just as the descendants of the Vedic singers as they came in composition with alien races in later times in India itself could not preserve the original Vedic accent. Thus the unity of the Aryan or the Indo-European accent with the Vedic accent is a sure sign and an unmistakeable proof of the home of the Aryas in India. The objection may be raised that in our discussions above we have used the word accent indiscriminately, that is not only in the 'old' sense of the term in which Brugmann uses it, but also in the modern general sense as intonation. But the 'old' accent has now disappeared and we can not illustrate it in modern languages. However, the fact is there, that all the Aryan languages outside India have undergone a change in accent, whatever its character may be, but the 'Indo-European' accent in the Veda remains practically unchanged. From all our discussions above, it follows, that, the constancy of the Indo-European accent in the Veda is the result of the general purity of the race of the Vedic speakers, that is, the general ethnic identity of the Vedic people with the 'undivided' Aryas; which general purity of race could not be retained if the speakers of the Vedic accent were far removed in time or place from the speakers of the Indo-European' accent, whose home we seek to know. The speakers of the Vedic accent belong to the Punjab, the speakers of the Aryan or 'Indo-European' accent the immediate fathers of the Vedic people on grounds of accent itself, may be placed round the Punjab, in the Himalayas, as we shall definitely state later on.

II.

Our second point emerges from the first. The Aryan literature namely the Veda has grown up in India earlier than in any other country peopled by the Aryas. How are we to account for the fact that India which is supposed to be the

last home of the Aryan-race produces the first or the most ancient record of the Aryas, the like of which is not produced by them in their homes in Europe or in Asia outside India? Various alternatives may be proposed to account for it; that the Aryas were barbarians or nomadic hordes before they entered India where they reached a higher stage of civilization, therefore, they could not produce any literature outside India; that the Aryas who were equally civilized outside India met with more favourable circumstances in India that enabled them to produce a literature there; that the Aryas did produce a literature outside India but they could not preserve it there as they did in India. Now, none of these alternatives explains the facts satisfactorily. First, the Aryas were certainly not barbarians or nomads before they could be supposed to have entered India, for the ancient words of civilization of a higher order, and words denoting agriculture and a higher stage of civilization are shared in common with the Vedic language by the Aryan languages outside India and works of civilizing influence of the Aryas in Europe and Asia outside India are now well-known to us[43]. There is no evidence to support the view that the barbaric Aryas as they entered India were converted into a civilized people.

Secondly, the Aryas if they entered India did not find it a bed of roses all at once, where they could enjoy life peacefully, and immediately compose the Veda which is not all war song. It can not be maintained that the Aryan genius was able to unfold itself more fully on the tropical plains of India than in the cold regions of Europe or in the bracing climate of outer-Asia. We do not know of any special European or Asiatic conditions that obstructed the growth of the innate Aryan genius in those countries in ancient times, Besides, the Aryas were not a sterile race either in outer-Asia or Europe. They have their Zend Avesta and Homer which come only later

Europe or Asia than the Vedic preserves an equally ancient record of the Aryan language simply because the Aryan language in Europe or Asia outside India, came into being at a later date than the Vedic which was at or nearer the ancient home of the Aryas. We do not however make a general proposition that the earlier the language, the earlier will its literature come into being. But our point is that in the circumstances known to us, Greek or Latin or Lithuanian or Iranian languages could not produce as ancient a literature as Vedic, since these languages did not exist at as early a date as the Vedic—the greater the distance from the primitive Indian home of the Aryas, quite naturally the later in date was the birth of a new Aryan language and literature. We have elsewhere stated that we do not use the term Vedic in the sense of the language strictly restricted to the book called the Veda, but in a wider sense denoting a general type of language that is best reflected in the Veda and that may sometime be earlier than the composition of the Veda itself.

Now the facts before us are that like every other country peopled by the Aryas, India has rapidly evolved new types of languages which have far out-stripped the archaic Sanskrit or the Vedic languages; but unlike other countries, India also produces the record of the archaic language which closely resembles the Aryan mother-tongue and thus carries back the unbroken thread of the modern Aryan languages and literature, to its earliest beginnings; from which the inference is, that India alone and not every other country, possesses the earliest record of the Aryas, not because the ancient record was produced and lost in other countries for if it were lost in one country there is no reasonwhy it should be lost in all other countries except India; nor because an ancient literature was not

at all produced outside India for this would be contrary to the later facts in history and to the genius of the Aryan people themselves; but because the languages in which those records could have appeared in different countries did not exist at all at such an early date as the Vedic or the language immediately preceding the Vedic. It can not be argued that the religious character of the Veda is responsible for the preservation of the Vedic language in India, for the religious character of the people was already with them before they set out to compose the Veda or before they had entered India, and there is no reason why the earliest religious records should perish in all countries outside India while the Vedic record should flourish. Thus the production of an ancient record of the archaic Aryan language on the part of India which no other country was able to show creates a presumption in favour of the Indian home of the Aryas, as the origin of the American-English language and literature traced back to the mediaeval English literature makes England the mother-country of the first speakers of English in America.

III

Ancient Sanskrit possesses the greatest number of roots and words and the greatest variety of grammatical forms, belonging to the Aryan mother-tongue, when compared with all other Aryan languages in the world. All the other Aryan languages outside India are lacking in such fulness and exuberance of grammatical forms and words[44b] as is displayed by the ancient Vedic Sanskrit. Now if the Aryas had come to India, from abroad, Sanskrit must have received a thorough shaking of the numerous grammatical forms of the Aryan mother-tongue, in India, and there must have taken place a considerable amount of pruning down of the large number of the Aryan synonyms and homonyms in Sanskrit in its passage from Europe or outer-Asia to India, during the course

of many long centuries. On the contrary, Sanskrit possesses the largest number of Aryan roots and words and grammatical forms as compared with all the Aryan languages outside India which must have chronologically preceeded the Vedic language if the Aryas had come to India from outside. The overwhelming majority of such forms and words can naturally be expected to be retained at the original home of the language where it was uninterruptedly spoken by a large majority of people that stayed at home in India. As the speakers of the language left home for foreign lands, in sections, they can naturally be expected to carry a fraction of language with them, that prospered at home in all its variety. In India, when the Kashmiris under the persecution of the Muslim rule, left Kashmir and became domiciled in other parts of India, the domiciled community that was cut off from the main stream of the Kashmiri language at home, could retain only a fragment of the luxuriant Kashmiri language, which fragment itself gradually diminished to a considerable extent almost to a point of nullity amid influences of foreign languages. Similarly, as the Aryas left their home in India, they took large fragments of the Aryan mother-tongue with them which gradually thinned and thinned in the midst of the non-Aryan languages in foreign lands, and which could not represent the fulness and variety of the Aryan mother-tongue at home. The Aryan mother-tongue was like an indigenous plant in India growing freely and spreading on all sides unhampered on its native soil; and the paucity of the Aryan vocabulary and the grammatical structures in the Aryan languages outside India, can best be explained in the light of the theory of the Indian home of the Aryas. That the Avestan language retains its variety of forms and words next to the Vedic is due to its contiguity with the Aryan-land in India. The objection

that we do not possess the Aryan languages outside India at an earlier stage and had it been so we should have found an equally large variety of forms and words elsewhere as in the Vedic language, need not be repeated here, as we have already set it aside, by pointing out that there is no proof or possibility of an earlier existence of these languages outside India, for if they had existed they would not have perished, one and all, in every country, leaving the Vedic Sanskrit alone to flourish in India. Nothing short of a general conspiracy among the Aryan people to kill the archaic forms of their language outside India could explain the situation. The objection against the Indian home of the Aryas based on analogy of languages retaining primitive character in a foreign land, will next be refuted.

VI

Now the primitive character of the Vedic Sanskrit conforming with the standard of the Arya mother-tongue can not be doubted. It is wrong to suppose that Greek or Lithuanian or the Avestan are more primitive in character than the Vedic Sanskrit.[44c] But it will be urged that the conclusion that the home of the Aryas was in India based on the primitiveness of the Vedic Sanskrit can not be accepted, for it is pointed out 'that if primitiveness of language could settle the home of those who speak it, Iceland would be the general home of the Scandinavians, and the Danube that of all the Germans[45].'! Again, it is pointed out, that in America, "the local Spanish dialects are much more archaic and much more like the Spanish of the sixteenth century than is the language spoken now in Spain"; and in American—English, "many forms of expression survive which the modern Englishman now regards as mainly biblical;[46] and, "that much of the English spoken by the lower classes in Ireland is not a correct form of modern English but is the English of

Elizabethan days,[46a] Therefore; on grounds of analogy, the primitiveness of Sanskrit can not be held as proof of India being the home of the Aryas—we understand that the analogy applies to the primitiveness of idiom only, for the primitiveness of accent, as we have already explained, does not survive long intervals of time and great distance in space. Now we can not make such sweeping statements as those noted above for we see, that the migration of a people and the primitiveness of their language in a foreign country do not always go together, and the primitiveness of a language in its native country may historically be traceable. In Chile, in America, the invaders from Spain are said to have produced a new Spanish dialect. The Turks, in India, have produced our Urdu, a new dialect, in the streets of Delhi. There is such a thing as pidgin-English in foreign lands, and modern English may be traced to old English in England itself. Thus if analogy holds good we must know the various factors and conditions of migration and habitation in each case, that determine the primitiveness of a language in a foreign conntry. For one thing, it will be pointed out, that isolation of invaders in a foreign country is responsible for the primitive character of their language in that country; and it will be argued, that as the fair-complexioned Aryan invaders of India, as their word for caste,[46b] '*varna*', meaning colour, suggests; lived in a state of isolation[46c] from the dark-skinned natives of India, whom they called *Dasas*, they were able to retain the primitive character of their language. Now, we submit that there is nothing to prove that 'Varna' signifying colour formed a basis of social distinction in the Veda, for terms like *Krishna-varna* or the 'black-colour' used for the enemies of the Aryas in the Veda may mark only an ethnic and a political distinction and need not represent a social boycott between the Aryas and the Non-Aryas who met together in war and even in

peace; for the Dasas, if they were the black non-Aryas, as Giles points out, did, historically speaking, form a class by themselves who attended the Aryas at all times as their menial servants, some of whose women-folk Dasis,[47] ranked as wives of the Rishis too; or speaking etymologically, they always came in contact with the Aryas as their 'harassers'. As to the term *Krishna Varna* applied to the Dasas, it may be pointed out that even the Aryas had names as 'Krishna,' the black,-vide R. V. VIII (85-4-5) and also names such as *Asita* 'the black' Kashyapa. The Krishna Tvacah or the 'black skin' may by metaphor of the dark clouds, the enemies of Indra, mean an enemy even of fair complexion, just as we speak in Urdu of an evil-door as the 'black-faced' Syah-ru, also note, Syah-qalb, Syah-bakht. Certainly the Krishna tvacah may be literally true of some of the enemies of the Aryas who were black-skinned but it did not indicate that there was no social contact between the black-skinned people and the Aryas even if they fought together—nay the evidences are the other way round as we have just pointed out above. Thus there was no such exclusion between the dark Dasas and the white Aryas as Giles would presume to support his theory of the isolation of the Aryas amid a strange population in India. The Varna signifying caste in later times in India may originally mean not colour but exterior form of dress or description which the people of various denominations observed as the mark of distinction among them—root *vri* from which Varna may be said to be derived signifying a 'covering'[47/a]. Besides, we must not lay much stress on colour as the basis of social division for even the dark people show a liking for a white complexion and dislike for the black—this is something psychological and need not denote a historical truth. Thus varna, the caste may have nothing to do with varna, the colour. To say that the caste grew in India in the early days of the

Veda is to say too much, for there is not the slightest indication of 'caste' in the earliest portion of the Rig-Veda and the only reference to a four-fold division of mankind that appears in the Rig-Veda is in the form of an allegory and that too in the tenth book of the Rig-Veda that is decidedly a much later production representing a much later stage of the Vedic language than the one that we possess in the early books of the Rig-Veda that conform in their language with the standard of the Aryan mother-tongue. The attribution of the primitiveness of the Vedic language conforming with the standard of the Aryan mother-tongue to the isolation of the Aryas in India, presupposes their state of isolation all along their way from Europe or outer-Asia to India. To suppose that all along their way from Europe to India, the Aryas remained in a state of isolation and were also caste-bound is to suppose the territory between Europe and India to have been free from all vestiges of human population other than the Aryan and to add that the Aryas were already caste-bound outside India, is to say something quite absurd. The Aryas can not be supposed to have possessed their caste before their admission to India. It can not be supposed either that they met no dark-skinned people in outer-Asia such as they met in India so as to create the caste in India alone, on the basis of colour. It can not be held that the Iranian caste preceded the Indian caste system. The Iranian caste must be a loose replica of the later Indian caste, for if there were a pre-existing Iranian caste implying the Iranian ethnic purity, the Avestan would have preserved the purity of the Aryan consonants to a greater degree than the Vedic, which it does not. The Vedic people preserved the purity of the Aryan consonants not because they were caste-bound but because they were the lineal descendants of the ancient Aryas forming an over-whelming majority of people at home in India. Thus caste

whatever its origin in later times in India may be can not be as old as the invasion of the Aryas in India, whose language has its record in the early books of the Rig Veda. Caste came late in India when the Aryas were already a settled people in the Gangetic plains, and not when they were the builders of the Sapta Sindhu Empire. Restrictions in the common practice of intermarriage between the Aryas and the non-Aryas seems to have been laid down first in the late Vedic age of the Yajur-Veda only, for which compare, the Yajur Veda XXIII, 30, 31. शूद्रा यदार्यजारा न पोषाय धनायति ; शूद्रा यदार्यायैजारो नपोषमनुमन्यते— the passages indicate the common practice of intermarriage in the early Vedic age, against which a voice is raised. Again if Dasa was a name given to the non-Aryas by the invading Aryas it only proves as we have already pointed out, not isolation but an earlier mixture and friendship of the Aryas with the non-Aryan population of India, for the ancient Aryas did not hesitate to give that name to their best King Sudasa and his father Divodasa and other persons among the Aryas such as Dasa-Vesha and others. Indeed the forms of Prakritization in the Veda and the early Prakritization of the Vedic language as is evident from the Mitanni evidence of words such as 'Satta' for Sanskrit, Sapta, go to prove the existence of alien ethnic influences on the language of the Veda in India. Therefore the Vedic Aryas if they had invaded India at all could not be supposed to have lived in isolation from the non-Aryan tribes of India so as to be able to retain the primitive character of their language. Besides, caste gives no protection against the foreign influences of language. The Parsees who have a caste of their own in India gave up the Pehlvi and adopted Gujrati as their mother-tongue. The Kashmiri Pandits outside Kashmir forming a caste by themselves do not speak the Kashmiri language. Thus the Aryas if they entered India from outside must have lost a good deal of

their language as they have actually done in other countries. Their entry into India was not like that of the English into America for it is evident from the Veda that the ancient Aryas who are supposed to have entered India from outside could have entered only as warriors and conquerors of the land and not as peaceful immigrants as is wrongly held by some writers. The Aryas had to wage war with the Dasyus, who were equally strong, who surrounded them on all sides, and therefore they could not possibly have avoided their touch. The Veda has its Prakritisms; and the Prakrit forms, such as the one noted above, have travelled from ancient India to far-Asia, and the ancient Aryan kings have Dasa as a part of their name and the Rishis have Dasis as their wives, and the caste had not yet grown up and it could not have grown up amidst a conquering and an assimilating people, and the secluded valleys of the Himalayas and the mountain ranges which the Aryas had occupied in India were no safeguard to the primitiveness of their language as they were open to the frequent incursions of the non-Aryas as noted in the Veda, and communication with them. In these very secluded valleys of the Himalayas, the intermingling of the Aryas with the non-Aryas is certain as it is reflected not only in the language of the Veda but also in the non-Aryan beliefs and practices in black magic, incantations to Sinivali etc, that have found their way into the Rig Veda itself. The isolation of Aryas in India amid strange people therefore remains unproved. The main support of argument by analogy of the survival of the primitive character of a language in a foreign country is thus destroyed and the analogy is therefore rendered otiose. Other factors of migration or invasion of the Aryas into India, their state of civilisatian, the number of their men and women, the route which they adopted, the manner and conditions of the journey, the people whom they came into contact with—all such

factors as bring about a change in the character of the language, not being proved as identical in the case of the immigrants, who could maintain the primitive character of their languages in a foreign country, and the case of the Aryan 'invaders' into India, the analogy of those languages could not guide us in the case of the primitive Sanskrit in India. Again, the analogy of the languages retaining their primitive character in a foreign country is not appropriate in our case, for the Sanskrit respresents not only its most archaic character in the ancient literature in India but also its most modern form in the shape of our vernaculars. It is not only the primitivenss of Sanskrit but its unbroken historical continuity from the most archaic type resembling the Aryan mother-tongue to the most up-to-date form of our vernaculars that lends its support to the home of the Aryas in India on the grounds of linguistic development. India possesses both the primitive and the modern forms of the continued stream of the Aryan language in the same geographical area. It represents the historical continuity of the Aryan language and its geographical continuum, both of which single it out from the cases of analogy of other countries that represent a foreign language, at a *stage* only,—that may appear as primitive or otherwise in comparison with another form of the language in another country, as the rate of the progress in different countries may be;—but never as a whole. Again, a few turns of expression of primitive character, such as we find in American-English, do not give a primitive character to the American language as compared with modern English, for a modern language may show many forms of archaisms,[47a] for some words may have a longer lease of life than others. Now the Sanskrit does not represent a few archaic turns of expression like the Americo-Spanish or the American-English but it represents the character of

the Aryan mother-tongue in all its fulness. Primitiveness is a delusive term as it is based on comparison with a modern form of the language. Total conformity of the Vedic with the hypothetical Aryan mother-tongue breaks the analogy of the primitive languages in foreign countries and makes India the original home of the Aryas.

Again we cannot lay much stress on an argument by analogy for the argument from analogy is not conclusive, since it does not establish any causal connection between the point of resemblance and the point that has to be proved. For instance, in the present case, there is no evidence to connect the primitivenss of the language with the foreign country to which it is carried. The primitiveness of Sanskrit is no proof of its being brought from foreign lands to India. All that we can say on the grounds of analogy is, that it is likely that it may be so, but there is no evidence to connect the point by way of causation. On the other hand, there is good evidence on the side of Sanskrit in India to disconnect its primitiveness from foreign lands, and this evidence destroys the probative force of the analogy in hand: the disruptive character of all the ancient Aryan languages, such as the Germanic, Greek, Lithuanian, and Zend, in different countries outside India all of which could not be the original home of the Aryas, and the smooth and placid flow of the Aryan mother-tongue into the stream of the ancient Vedic-Sanskrit in India, free from the phonetic, grammatical and syntactical disturbances, prompts us to believe in the unbroken continuity, in time, and place and culture, of the Aryan race in India. We have already shown that the primitiveness of Sanskrit cannot be associated with the isolation of the Aryas in India, for no such isolation of the Aryas in India is known to have existed. Thus the analogy of the languages retaining

primitive character in a foreign country does not hold good in the case of the Vedic language conforming with the Aryan mother-tongue in India. It would therefore be a case of false analogy to argue the migration of the Aryas into India from abroad on the basis of the primitiveness of their language and not to conclude India to have been their primitive home. We have already pointed out that the conditions and manner of the migration and habitation of the ancient Aryas differ from those of other people. We do not know of a migration similar to that of the Aryas from Europe or outer-Asia to India which covered hundreds and thousands of miles and occupied not less than several centuries before they reached their final destination and yet that people speaking in their last home, as the Aryas speak in India. almost exactly the same language with the same intonation of words, without forgetting a word or its accent or a grammatical form of construction—which grammatical forms and words are in rich abundance in Sanskrit and which, it must be presumed, the Aryan forefathers were accustomed to speak in distant lands—say in their forest homes in Europe or somewhere in Asia outside India. We may lose all our sense of time and space and revise our notions of language and thought altogether and forget that language undergoes change with our constantly changing thought, or consider the intelligent Aryan race as immensely stupid and dull with no new ideas to bring about change in language, or take it for granted, that the route of the Aryas from Europe to India was miraculously converted into a land of ethnic vacuum, under some strange talisman, to enable the Aryas to pass on to India without being affected by any speech-habits of an alien people, before we come to believe such an absurd proposition as the migration of the Aryas from foreign lands such as Europe or Asia to India, which

we are asked to believe on the false analogy of some forms of archaisms of language in a foreign land, and disbelieve the theory of the primitive home of the Aryas in India, supported as it is, not only by the uniform character of the ancient Vedic Sanskrit with the Aryan mother-tongue in point of accent, phonetics and grammer but also by the destructive evidence of the analogy in hand, namely, the disruptive character of all the Aryan languages outside India. It might again be argued that no comparison could be drawn between the two languages that are not contemporaneous. We do not possess Greek, Latin and Lithuanian at such an early date as we happen to possess the Vedic. Our answer is that we could not possess those languages at such an early date as the Vedic if we gave the Aryas a start from India. Indeed whatever may be the starting point of the Aryas from one compact area of land to another in the East or in the West, the various eastern or the western Aryan languages by the very nature of the case cannot be quite contemporary with each other: we must provide some time for the travel of language from one country to another. This accounts for the comparative degree of archaic forms in the various Aryan languages. Now since we cannot have those Aryan languages at such an exact date as the Vedic we can not dwell on their archaic character belonging to the Vedic age. These languages must have come into being after the Aryas had left India and settled in various countries. Thus the Avestan being nearer the Aryan home in India resembles the Vedic most. Next comes Slavonic, next Greek etc. From this we do not mean to say that the primitive form of a language cannot be retained in a distant foreign country. All that we mean to say is this, that the analogy of the primitive form of a language in a foreign country may apply

to individual cases taken *singly*, but not to the unbroken series of languages, as in the case of the Vedic, Avestan, Slavonic, Greek, all linked together, in order of succession from a more to a less primitive form of language, thus forming a stair-case from the most ancient to the modern form. Now if at the top of the stair-case we put the Aryan mother-tongue round the geographical area of the archaic Vedic language, the descent of the succeeding modern languages as we pass on from one neighbouring land to another becomes explicit– Prevedic, Vedic, Iranian, Slavonic, Greek, Latin etc. But if we posit the Aryan mother-tongue elsewhere, in Europe or outer-Asia, the stair-case is broken; the order is reversed, and the facts of language remain unexplained. Again the stair-case in language may not be the result of distance in place, it may be formed by interval in time only as we have the stair-case of the Vedic-Sanskrit-Prakrit-Vernacular in the same land. Here we get the historical continuity of the Vedic language as combined with the geographical continuity of its growth within India which continuity if traced one step more from the Vedic would lead us back to the dawn of the Aryan mother-tongue, if it is not the Vedic itself, in the same country. Thus on every consideration, the argument by analogy of a primitive language in a foreign country, is found inadmissible in the present case; the archaic character of the ancient Vedic-Sanskrit and its historical continuity up to its most modern form in the same geographical area, as contrasted with the disruptive character of the Aryan languages in various countries outside India, may be taken as an additional ground that supports the hypothesis of the home of the Aryas in or about the land of the Veda that formed a nucleus for the later dispersal of the Aryan language within or without India.

V

As an instance of agreement in support of our theory of the Indian home of the Aryas, it may be noted that the ancient Vedic-Sanskrit is absolutely free from any designation of foreign objects that may remind us of the home of the Aryas in Europe or Asia outside India — a few Semitic words in the Vedic language may be explained as loan-words due to the ancient trade connections between India and Babylonia. On the contrary, as we shall presently show, the names of objects popularly found in the Himalayas in India are found scattered in the various Aryan languages outside India. Keith also agrees with our view that in the case of the Rigveda and of the later Vedic texts, no instances of borrowing (from outer-Asia) are hinted at and that the religion of the Rigveda seems to stand free of foreign elements.

VI.

Common names in the various Aryan languages may point out the objects known to the undivided Aryas and may still further point out the geographical and other physical conditions of the undivided home of the Aryas, which on a close study will be found to fit in exactly with the north-western Himalayas and their foot-lands rather than with any other part of the world. Objects such as snow, hills, the birch, honey implying honey-bees, trees, corn such as *dhāna*, *vrihi* and *yava* or barley, the cow, sheep, horse, goose, cuckoo, wool, withy, lakes and fish, and the ploughed lands and metal, common names for which occur in the various Indo-European languages may *singly* be found in distant countries which could not serve as a compact home for the undivided Aryas. The point therefore is to single out a piece of land on the earth, which alone of all other parts of the world should be an abode for the collection of all those objects which are

known to the undivided Aryas in their primitive home; common names for which objects still survive in the various Aryan or Indo-European languages. The home of the Aryas must be sufficiently extensive to include the whole collection of those objects for which common names occur in the various Aryan or Indo-European languages. Thus the home of the Aryas must include hills, whose tops are covered with snow, it must be the home of the birch and various other trees, and give shelter to the honey-bees which supplied the Aryas with honey, it must contain watery-places with withy growing on the banks, or lakes to attract swans and to include fish and turtles, it must contain forests where the trees grow in abundance and where the cuckoo coos. It must contain hilly regions to give protection to the calf and open fields to give a foal room to run and pasture-grounds for the sheep to graze which supplied the Aryas with wool. It must furnish the Aryas with land for ploughing and ores for yielding metal for their tools and weapons. Such an extensive area of plains and hills including the collection of things enumerated above can by process of elimination be singled out as the mountainous regions of the north-western Himalayas with their foot-lands; the Himalayan mountains and their valleys where the snow falls, the birch grows, the honey-bees swarm, the swans flutter, the trees such as the pine and the fir and other varieties grow, the cuckoo coos, the lakes (Aryan-*mira* like the ancient Kashyapa-mira) with their fish, turtles, and swans are situated, where the swift horses, the prolific cows and the woolly sheep are in abundance and where there are *karewas* for cultivation of rice and barley,[47a1] and meadows for pasturing cattle, and mountain ores for metal such as the iron or *ayas*. Animals known to the ancient Aryas such as the bear, wolf, weasel, deer, rabbit, mouse, ox, goat, pig, dog, eagle, hawk, owl, snake, tortoise,

crab, ant, fish are all found in the Himalayas. It is significant that there is no common name for salt in the Aryan languages, which, it is said, is generally not found in large quantities in the north-western Himalayas, though we cannot deduce any conclusion from *argumentum ex silentio.* It is definitely stated that no salt is found round the Kashmir valley but certain salt-licks exist towhich the stags resort in the spring. It is suggested that the word salt may be derived from the Sanskrit word Salila which in that case may originally mean a brackish water that might have been obtained round the salt-licks or any scattered deposits of salt in the Himalayas. Thus the extensive area of the Himalayas can fitly be described as the cradle of the enormous Aryan race that grew and expanded itself throughout the whole world. The home of the Aryas must indeed be an area of compact land and scattered hills in the mountains that included such a variety of flora and fauna as described above. Such a compact and scattered character of the home of the Aryas is also borne out by the character of their language. The homogeneous character of the Aryan language is the result of the circumscribed area of their habitation in the Himalayas which the Aryas had occupied from the first, and the multiplicity of names and a superficial variety of grammatical forms in their language is the result of the scattered character of their abode marked by dales and valleys, secluded by mountain walls, yet open to close communication to ensure the homogeneity of the general life of the Aryan language and race. The variety of names and forms in the Aryan mother-tongue fully survives in the Vedic language. The mountainous home of the ancient Aryas therefore must be in the neighbourhood of the home of the Vedic speakers in the Panjab. This points to the Himalayas.

It is admitted by eminent scholars that the ancient Aryas were not acquainted with the sea, they cannot therefore originally belong to the coast-line of Europe,

nor, it is held, can they be said to belong to the north or the south or the west of Europe, for these tracts of land were early occupied by the non-Aryan people; nor can the Aryas be said to belong to the Teutonic territory in Europe, for the Teutonic languages are exceedingly disruptive in character and they can hardly be conceived as belonging to the primitive home of the Aryas. The various suggested homes of the Aryas other than the Himalayas do not furnish us with the full list of the requirements of the ancient Aryan home. For example, the plains of central or south-eastern Europe do not own a swift native horse—the Indo-European *asva* as its etymology suggests was a quick horse (cf. Skr. *āsù*, Gr. *akus* Lat *acèr* swift), the European variety being a heavy one-the steppes of South-Russia do not furnish a common 'Indo-European bear[74a2] which Schrader imagines might descend every now and then on the Aryan home from the North Pole; and the mountainous regions in Central Asia are wanting in the prominent 'Indo-European' lakes and the fishes—the Aryan, 'mira', English, moore; and the Aryan jhasha, Latin pische, English fish—all important objects in the ancient home of the Aryas. Again as Childe has noted, North Europe possesses a slow horse but the Aryas possessed a quick one, the asva as we have noted above, North Europe has a common product—amber—as De Morgan has pointedout but the Aryas have no name for it. Poland, Lithuania and the Danube valley can not furnish us with the original home of the Aryas for their ancient geographical conditions were not as suitable as they are found to-day and it is wrong to conclude the past geographical conditions of the land from the present ones. South Russia may be a home for a pastoral people if they have any home but for not an agricultural people. But the Aryas were certainly agriculturists. Besides, South Russia does not supply us with salmon, the Vedic jhasha.

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breed of Afghanistan (Kamboja) was always at the service of the Aryas which carried them from victory to victory in distant lands over alien people who were at a disadvantage on that score because they did not know how to ride a horse. The Indo-Aryan conquerors of Babylonia appear as teachers in the art of breeding horses in that country as may appear from the Mittani document discovered at Bogus Keui in Mesopotamia. The Aryas introduced the quick horse into Europe as is evident from the discovery of a figure showing the importation of the horse into Crete[47b]. The Aryas introduced the use of the third metal into Europe-possibly iron, ores of which were found in the Himalayas. The home of the Aryas, as we have already pointed out, must primarily be mountainous regions and no other mountainous region on the surface of the earth in Europe or Asia satisfies all the conditions of the home of the Aryas than the Himalayas. The fair complexion which the primitive Aryas are said to have possessed, their tall stature, strong build, virile and enterprising nature are just the qualities that are not found wanting even to this day in the hill-men of the northern Himalayas and their foot-lands, inspite of their long political subserviance and fusion of blood with alien races during the course of so many centuries. Thus the north-western Himalayas and their foot-lands seem to us the most suitable place of habitation for the ancient Aryas, for no other tract of land on earth in Europe or outer-Asia fulfils all the conditions of the original home of the Aryas that are warranted by the comparative study of the linguistic palaentology of the Aryan-speaking nations on earth. No pressure from the Mongols is required to stir the Aryas from their supposed original home in Central Asia, as is held by Carpenter, for the Aryan mother-tongue betrays no sign of contact with the Mongols of Central Asia—a country which does not satisfy the full require-

ments of the home of the Aryas as they are known to us from the common vocables in the various Aryan languages. On the other hand the Himalayas provide us with more reliable and historical grounds for the dispersal of the Aryas from their original home, as we shall discuss later on. Thus we have refuted the various arguments of Giles, Bender and Carpenter who located the Aryas, chiefly on grounds of some common vocables, in Central Europe, South Eastern Europe and Central Asia respectively, and have also established on similar but surer grounds our theory regarding the home of the Aryas in the Himalayas. The highlands in central Asia, or south eastern Europe or central Europe may supply us with a certain number of objects such as the cow the horse—which is not the quick Aryan horse—the sheep etc., known to the undivided Aryas. But that does not decide the case. For it will be seen, that they do not supply us with the full 'Indo-European' inventory of objects as the Himalayas do. On linguistic and other grounds too, regions other than the Himalayas may be rejected as the original home of the Aryas. The cumulative evidence favours the home of the Aryas in the Himalayas.

VII.

Now it is agreed upon that the Veda dates back from the times of the invasion of the Aryas into India. But the Veda does not speak of the primitive home of the Aryas outside India. Babar the conqueror of India who settled in India too, fondly remembers in his memoirs his home outside India. So does every conqueror of a foreign land if he settles there. It may be that the descendants of the conquerors such as the Greek and the Italian may forget the earlier home of their fore-fathers and invent in later times new stories of their original home, in Greece or Rome, but this cannot be said of the Vedic Aryas whose Veda,

which reveals warfare in the north-west of India, is contemporaneous with their so-called invasion of India. Thus it is strange that the Aryas who are said to be the conquerors of India should observe a perfect silence regarding their attachment to their primitive home outside India. The singers of the Veda speak of still earlier singers of songs than themselves, they also speak of their ancestors whom they revere, such as the Bhrigus, the Navagvas and the Angirasas, but not once do they refer to the foreign home of their fore-fathers. Was there nothing to recommend it to them in their previous home? The Iranians speak of their earlier home in Arayana-Vija, the Parsees in India know they had fled from Persia under Muslim persucution, so do the Kashmiris know who live on the plains in India. It may be that in course of ages the early tradition of conquest or migration may be lost by the later desccndants of the early settlers of the land. But the Vedic Aryas can not be supposed to come so late in history, after the conquest of India or migration to that land was made complete, as to have forgotten the tradition of the early home of their fore-fathers. Indeed if there were any conquerors of India, they could be no other than the Vedic Aryas themselves. And if the Vedic Aryas lived in isolation from the natives of India and were conscious of their superior race to the subject Indians, as Professor Giles would have us believe, there is all the more reason for their remembering their homes which they had just left before they entered India. The Mughul conquerors of India knew they were foreigners in the land. Englishmen in India know it very well. Why should not the Vedic conquerors of India have also known it? They ought to have known it all the more because they are said to have lived in isolation. But such is not the case.

Thus absence of any suggestion on the part of the Vedic Aryas regarding their foreign home belies all our hopes and expectations of the European or the Asiatic origin of the Aryas outside India. On the contrary, there are clear indications in the Veda of the Aryan people migrating to foreign lands from India[47c]. Indeed the Veda seems to support the home of the Aryas in India. For on grounds of comparative philology and comparative mythology we have come to learn that the Veda conserves not only the language of the undivided Aryas but also their entire religion, spirit and culture which it could not have succeeded in retaining if it had been composed in a land far away from the original home of the Aryas, as the literary compositions of the other Aryan tribes in different countries could not retain, in all its purity, the language and culture, of the undivided Aryas.

The Vedic verses which count the year by winter months, (Sanskrit Hima) might have been composed in the cold regions of the Himalayas, and the later calculations of the year by autumn months (Sanskrit Sarada) in the Veda might indicate the descent of the Aryas from the Himalayas, and their expansion on the contiguous plains in India. The Vedic hymns which count the year by winters could not be composed in colder regions outside India on whose plains the Vedic hymns which count the year by sarada were composed, for the winter-hymns do not differ much from the sarada-hymns in point of style and therefore they do not imply much lapse of time between their composition, which would be required to explain change in location, if the Aryas came to India from foreign lands. The winter-hymns therefore must have been composed in the Himalayas in the vicinity of the Indian plains where autumn reigned supreme. The topography and the flora and fauna of the hills and foot-lands of the north western

Himalayas in India, the home of the ancient Aryas, are best reflected in the Veda. The uniformity of the Vedic language with the Aryan mother-tongue chiefly in point of accent, as already noted, makes the Vedic Aryas the immediate lineal descendants of the early Aryan fathers, in the same land.

VIII.

It is already pointed out that the argument based on the Centum and the Satem group of languages which favoured the European home of the Aryas, is now set aside by the discovery of a Centum language, known as the Tokharian, in Turkistan. The argument may now be reversed and the home of the Aryas may now be sought for in the East, for the Centum-speaking Tokharians, are known as inhabitants of the East. It would be idle to suppose that the Tokharians were a colony of the Europeans in the East at some later period in history, for the Tokharians are early related to India along with the ancient Khasas of Northern India, known to the ancient Mahabharata as the Tusharas in the East[47d]. Recent explorations in Asiatic Turkistan have shown the presence of Aryan Buddhists in that land in mediaeval times [47d]. Thus Tukharistan in ancient times may have received a colony of the Aryas from India which got mixed together with the native population of Asiatic Turkistan and produced the gutturalisation of the original sibilant sound for the first time in Turkistan, which played such an important part in the history of European languages. Thus the Aryas with the Centum languages may have passed from Central Asia to Europe. But they were not the original Aryas in their original home, as is wrongly supposed by some scholars. These scholars are misled by the conclusions of the philologists who suggests the Centum and the Satem group of languages as the two varieties of the supposed Indo-European palatal

and the vocalic sounds and thus they seek for a central home of the speakers of the Indo-European mother-tongue, which could account for the growth and expansion of the Centum and the Satem group of languages in different lands. But we hold that the characteristics of the Centum languages are chiefly the result of foreign speech-habits on the Satem which form the characteristics of the original Indo-European or the Aryan mother-tongue. The original Satem language of the Himalayas as it was conveyed to Asiatic Turkistan was given the characteristics of the Centum language by its alien population according to its own speech-habits. The valleys in the Himalayas themselves may have furnished an indistinct dialectical variety of the homogeneous Aryan mother-tongue, which was later intensified by the Aryan people in foreign lands or in later times in India itself. For purposes of our enquiry into the original home of the Aryas it is not necessary for us to discover whether the Satem characteristics of the 'Indo-European' or Aryan mother-tongue were original or not, for the Tokharian with its Centum form of pronunciation in Asiatic Turkistan on the one hand and the Vedic with its Satem on the other, may lead us to the original Indo-European or Aryan mother-tongue with its 'indistinct' parent-sound which gave birth to the guttural sound on the one hand and the sibilant on the other. This parent-sound may be placed in the neighbourhood of the two countries, the Centum-land of Asiatic Turkistan and the Satem-land of the Panjab, on a prominent central place that commanded an easy access to these countries, which place may be identified with the Himalayas as we have already stated on grounds of common vocables in the Aryan mother-tongue as well as on other grounds. Thus the original home of the Aryan mother-tongue must be sought midway between Turkistan and the Punjab, which on all

considerations, may be found to fit in well with the Himalayas,—the ancient home of the Khasas and of the Tusharas of Turkistan according to the Indian tradition.

IX.

We now go on to quote the archaeological evidence in support of our theory of the home of the Aryas in India. It is as follows.

The recent excavations among the Hittite archives at Boghas Keui have brought to light a Mitanni document that deals with horse-breeding and relates the Aryan numerals thus:—*aika* (one), *teras* (three), *Penza* (five), *Satta* (seven), *Nava* (nine). Now Satta signifying seven, is very significant. In India we know Satta is an ancient Prakrit form for Sanskrit Sapta. Thus the Satta-speaking Aryas could not have invaded India from the upper Euphrates for the Indian Sapta can in no way be derived from the western Asiatic "Satta" (for 'P' would be inexplicable in Sapta, if it were derived from Satta) but *satta* can easily be understood as derived from Sanskrit Sapta by way of assimilation of 'p' with the contiguous 't' in Satta, a form so familiar in the Indian Prakrits. We recognise Satta as an Indian commodity in free use among the Aryan fighters of Mitanni on the land of Western Asia. We are therefore not wrong in concluding that the Satta-speaking people were originally the Indian invaders in Babylonia. The term *satta* used in 1400 B. C. by the Indian conquerors of the upper-Euphrates indicates the process of an earlier Prakritization of Sanskrit in India than we are wont to believe. But it will be objected that this form of Prakritization need not be the result of an alien mixture with the Aryas in India or outside India, but, as in modern Italic that is derived from Latin, this may follow as a matter of course under the phonetic laws of ease and economy in language. Indeed, we have forms of Prakritization even in the ancient

Veda. We need not therefore posit an alien race side by side with the Aryas in India in order to explain the origin of the Satta-form, for the Sanskrit of the Aryan Tommy may very well differ from its Parliamentary standard. Now we do not want to raise this issue here, although we hold a different opinion on the subject. [47e.] Be that as it may, for it does not vitiate our proposition of the Aryan invasion of Babylonia from India; the Satta-speaking people may be pure Aryas or Aryas having the stamp of non-Aryan influences on their language from India, it does not matter, as long as it is recognized that the Satta-form is an Indian commodity on Western soil. Now as the Satta in the Mitanni document is dated 1400 B. C., we must give a margin of at least a hundred years for the Satta-speaking emigrants to travel from India to Babylonia. This brings us to about 1500 B. C. as the starting-point of Aryan migration from India. But this is the date when the Aryas are supposed to have entered India for the first time. How absurd to suppose a speedy return of the 'invading' Aryas from India with the stolen property of Indian Satta which they must live in India for sometime to possess! The Aryas if they invaded India at all must settle in India, coin the Satta which may take centuries, and then go back to their Babylonian home, if India repelled them or did not suit them well. In Babylonia itself, the Aryas do not appear as a settled people but as conquerors only. They therefore could not originally belong to Babylonia. The Satta-speaking people of Western Asia could not be the Aryan tribes from Iran either. For the Iranian word for seven is Hapta, (another form derived from Sapta) from which Satta cannot phonetically be derived. Similarly the Mitanni 'Aika' (one) is derived from Sanskrit 'Eka' for in Zend, 'one' is 'Aeva'. In 'Penza', 'Z' represents the original Sanskrit palatal sound 'Ch', which is so difficult

to pronounce for various people that it gave birth to many variant sounds among the Aryan-speaking people as 'T' in Greak, 'Que' in Latin, and 'Z' or 'TS' in the Kashmirian dialects in Northern India as 'tsôr' for chār (4), 'Panz' for Pānch (5) and 'Zīva' for Skr. Jīva. Thus the Satta-speaking people of Mitanni were originally Indians and they can not be considered as a stray people returning from India to Babylonia, for they were the real conquerors of the land as early as 1400 B. C. The rulers of Mitanni had Indian names such as Sutarna, Dusratta etc, they signed solemn treaties and invoked the Indian gods Indra, Varuna, Mitra and Nāsatya which names could not be derived from the Iranian branch of the Aryas, for the Zend equivalent of Nasatya is Naonhaitya, of Mittra is Mithra, and in the Zend, Varuna is replaced by Ahuramazda and Indra is degraded as a demon. The kings of Mitanni are not the only Indo-Aryan kings in Babylonia. The Tel-el-amarna tablets mention Aryan princes in Syria and Palestine too, for example; Biridaswa of Yanoan, Suwardata of Keilash, Yasadata of Taanach. Now Biridaswa cannot be an Iranian king for the Iranian form of Aswa is Aspa as in Vistaspa. Biridaswa is distinctly an Indian name Vrihadaswa [47f] so familiar to the Indian tradition—Birid being the Prakrit form of the Sanskrit *vrihat*. Yasadata is the Prakrit form of Sanskrit Yasadatta. Names with Datta as the second element of words as in Suwardata are quite common in India, as the proverbial Somadatta or Deva Datta, just as names with Parna as the second element as in the Vedic name Rtuparna which has its derived form in Greek Artaphernes are popular names in ancient India. Keith is wrong in holding that Arta in names, such as Artatama, a Mitanni prince, may be derived from the Iranian Arta. For the patronymic Aryan names of that type do occur in India also, for example, note, Ārtabāhga

in the Brihdâranyaka Upanishad. Names of Indo-Aryan deities are also found among the Kassities, who established a royal dynasty at Babylon about 1760 B.C-. such as Suria (Indian Surya) Maruttas (Indian Marutas) Bugus, (Indian Bhaga) Indas (Indian Indra). The Kassites also retain the memory of the Himalayas as Simalia. Later on the Greeks converted the Himalayas into Emodos or Imaos. The Kassites are also said to have introduced the use of horses for drawing chariots in the 'ancient East' and the Babylonian name for horse 'Susu' is said to be derived from the Aryan 'Asva' as it can not be derived from the Iranian 'Aspa'. The Kassite deity 'Indas' can not be derived from the Iranian Indara signifying a demon. Similarly the name Assara Mazas that occurs in the library of Assurbanipal of Assyria (700 B. C.) can not be said to be derived from the Iranian Ahura mazda, the Assyrian Assur is more related to the Vedic Asura than to the Avestan Ahura; and the Assyrian Mazda, may be the precusor of the Iranian Mazda, derived by metathesis from the Vedic medhas-Asura and Medhas being the epithets of Varuna in the Veda. Now if the names of the Indo-Aryan deities form a part and parcel of the important names of people in Western Asia as early as 1760 B. C., and if the Indo-Aryas had migrated to Western Asia from India they must be a settled people in India about 2000 B. C. before they could possibly have invaded and conquered Babylonia in 1760 B. C. This tears into pieces the theory of the incursion of the Aryas into India at 1500 B. C. Now if we do want to bring the Aryas into India from abroad, we must bring them not later than 2000 B. C. But such an early date of the Aryan invasion into India cannot be upheld, for it will not fit in with the linguistic form of the earliest Avestan which is dated at 600 B. C. according to one calculation and 800 or 1000 B.C. at the utmost according to another, and which so closely resumbles the Vedic that the latter can

not be said to be separated from the former by such a long interval of one or one and a half milleuium. But you may put the Aryan invasion into India at whatever date you like, the proposition will always remain untrue, for it is not supported by any facts of language or history as we know it. The Aryan Mandas in Iran in 2500 B. C. (?) may be one of the earliest Aryan tribes who left India for aforeign land, and we have no reason to believe that the Mandas had ever invaded India. We have shown on grounds of language that Indo-Aryas appear in history previous to the Aryas in Asia and that the Asiatic or the Western Aryas are but a branch of the Indo-Aryas. We are therefore in absence of any historical proof regarding the earlier migration of Aryas to India from abroad, are distinctly of opinion that the Indo-Aryas migrated to foreign lands from their primitive home in India. Again it will be asked: Granting that there was no invasion from Western Asia into India, might not the Aryas have come to India from Central Asia or the Asiatic Turkistan or from Iran? Our answer is as we have elsewhere stated: There was no Aryan migration into India from foreign lands—none from the mountainous regions of Central Asia which do not provide us with the full list of objects necessary to the ancient home of the Aryas whose language betrays no point of contact with the Mongolians of Central Asia; none from the plains of Asiatic Turkistan,—for that was only the land of bifurcation of the Aryan mother-tongue and not its original home—and none from Iran either–for the ancient Iranian language and literature, which happily are available at their early stages so as to resemble closely with the Veda—are marked with foreign influences and point to the Indian originals[48]. The question might again be pressed in another form; could we not suppose a still more ancient period in the history of the Aryan race when the Aryas who lived in Iran or in

the neighbourhood of Iran outside India were not yet divided as Iranians and Indians, but formed one nation which spoke the same language, possessed the same literature, owned the same culture but which in later times only divided itself into two nations, the Iranians, who kept at home in Iran, and the Indians, who migrated to India; each of them after partition developing its own language and literature on its own individual lines: the Iranians having their Avesta and the Zend and the Indians having their Veda and the Vedic Sanskrit. Our answer is, that the ancient period of the unity of the Aryan race in the neighbourhood of Iran outside India, before it split itself into Indians and Iranians is purely hypothetical. There is no proof of its existence. We can not assume its existence is order to prove it. It does not explain facts as they are and there are no grounds to support it. It is a figment of our own imagination—a pure myth—and all evidence goes against it. The old Avestan language of Iran has distinct marks of deterioration from the original Vedic standard in point of phonetics and several other characteristics in language and literature, and is not half as pure as the Vedic-Sanskrit, though it is not much removed in date from the Vedic-Sanskrit, its earliest literature has traces of Indian reminiscences[48], and its religion is a revolt against the Vedic that is distinctly Indian. All the important facts of the Iranian language and religion can be explained from our study of the Vedic. language and literature. We had stated above that Keith appeared to be inclined to put the Aryas in Central Asia on the basis of the Tokharian language which resembled the European languages in treatment of vowels and sibilants. But we hold that the variation of vowels and the gutturalization may not be of an ancient date—they may only be a later growth in the Aryan language as it passed on from India across Central Asia to Europe.

Indeed the Indian Prakrits and the Indian vernaculars also follow the European way of treatment of vowels and the sibilant. Note, Sanskrit Pushkara, Prakrit Pôkhara, Skr. Devara, Vern. Dêara, Sanskrit Asru, Bhadrawahi, Enkhru. Would Keith on that account make India the home of the Aryas and not treat these changes as due to the influences of alien speech-habits on their languages? If not, why should he make Tokharistan the probable home of the Aryas? We must confess that Keith fails to gúide us in matters of philology. According to his own line of argument, Keith should best locate the Aryas in the Himalayas, the central home of the Indo-European mother-tongue, which in later times gave birth to the distinct Centum form of pronunciation amid influences of the non-Aryan speech-habits both in Europe or parts of Asia on the one hand, and India in still later times on the other. The contiguity of the Himalayas with the plains of India and the consequent force of the original Satem traditions in India did not permit the indistinct Centum characteristics to grow in India to any appreciable degree as they grew in outer Asia, in Tokhâristan, and as far as the particular vowels are concerned acquired a place-value for them in the European languages. In face of all these facts before us, it would be futile to turn back the tide of the Aryan migration from outer-Asia or Europe to India, instead of carrying it from India to outer-Asia and to Europe. The Aryan languages outside India have undoubtedly sprung from the bosom of the Indo-Aryans. As the Indo-Aryans started their journey from India to foreign lands, and in their way, alien ethnic elements came in composition with their language, and the force of ancient tradition slackened in a foreign land, slowly but surely their language underwent a change and gave birth to many new languages as Greek, Latin, German, Lithuanian, Iranian etc, all of which from the time

we know them are in a state of decay like the Indian Prakrits, as compared with the model supplied by the ancient Vedic Sanskrit. The ancient Vedic-Sanskrit barring a few isolated cases of archaic forms of words met with in the other Aryan languages, stands as the most archaic form of Aryan language known to us conforming best with the original standard of the Aryan mother-tongue in point of accent, phonetics and grammatical structure[49].

The purity of the word or of the sentence accent, the purity of the consonantal system, and the purity of the grammatical or the syntactical structure in a language, and not the presence of a few archaic forms of words or turns of expression, go to prove the direct continuity of that language in its native country and its direct descent among its lineal descendants. This triple purity of language is observed in the Vedic-Sanskrit in India, which is vitiated in the various Aryan languages that followed it. This argument favours the home of the ancient Aryas round about the home of the Vedic people—that points to the Himalayas. Indeed, the threads of all our discovery in the realm of mythology or of religion, in the domain of languages or of culture and in the fields of archaeology, in different countries and among different Aryan-speaking people, meet at their centre in India. India is the radiating centre. There is no ray of light in Central Asia or Iran or Lithuania or Greece or Rome or Germany or Scandinavia that does not converge to a point at the central sun in India. India appears to conserve at a central point all the Aryan forces that radiate in different directions in Western Asia or Central Asia or South Russia or Europe. Taking all the countries peopled by the Aryas such as Germany or Greece or Rome or Lithuania or Iran into consideration, we shall find that each country has its own share of the treasures of the ancestral Aryan languages or religion or culture

which may not be shared by the other country, but it is a significant fact that India possesses not only the Aryan treasures of Scandinavia, Germay, Greece, Rome, Lithuania, or outer-Asia put together but something over and above them all. The language and literature of the Indo-Aryan-Veda, may in general terms, be described as the theogony as well as the lexicon of all the Aryan-speaking people of the world, in ancient times. For example, the Latin Mars, the Greek Uranos, the Slavonic Perkuna, the Teutonic Mannus, the Iranian Yima, all of them, the singular possessions of each of the different people, are really the common possessions of the Indo-Aryas, as the Marutsa, the Varuna, the Parjanya, the Manu and the Yama respectively. The Indo-Aryas could not be supposed to be the conglomerates of these various people, for their most primitive and general name of the Deity assumes a more developed sense among some of these people. Thus the Sanskrit Dyaus, signifying sky is anthropomorphized in Greek as Zeus, in Teutonic as Zio; and the Skr. Deva originally signifying the 'bright one' is given a reverse meaning as Daeva signifying evil demon in Zend, but is allowed to retain the original form of meaning as God in Greek, Latin, Teutonic, Slav, and Celtic languages.[49A] Surely on grounds such as this, one cannot help thinking that the Indo-Aryas were the root cultural stock out of which the various branches had sprouted forth in various countries. It must be noted that the phonetic forms and the meanings of the few important Indo-Aryan terms illustrated above, do not only explain the form and meaning of their equivalents in the various languages and prove them as their derivatives but these original Indo-Aryan names are also admitted as identical in form and meaning with the names in the hyphothetical Indo-European mother-tongue. Now the question is, why could not these various languages preserve the ancient form or meanig of these terms as

the ancient Vedic-Sanskrit was able to do ? It might be pointed out again that we did not know these languages in their early stages as we knew the Vedic Sanskrit. But, surely these languages were not in a state of conspiracy to crush their past. If their past existed why did it perish in the case of one and all of these languages alike outside India ? There can only be one satisfactory explanation of this, namely, that none of the languages flourished in the home-land of the Aryas other than the Vedic-Sanskrit which alone could therefore conserve all the forces of the mother-tongue at the centre, which forces were exhausted in different countries where the Aryas were swamped by people of alien ethnic stocks. The same phenomenon took place in later times in India itself. As the Aryas from their home in the Himalayas and their footlands, spread themselves in the south and the east and the west of India, they came in contact with folks of different ethnic type and the Vedic-Sanskrit quickly transmuted itself into the classical Sanskrit, lost its accent and a large stock of words and a variety of grammatical forms; and still later on, under the force of the great ethnic disturbances assumed the full-fledged form of Prakrit changing into modern vernaculars, one of which namely Hindi having in recent times come in contact with the foreigners gave birth to the Urdu which we now speak in the streets of Delhi and in most parts of India. We have already refuted the argument of analogy of languages preserving archaic forms of expression in foreign countries as inapplicable to the archaic form of Sanskrit in India. Thus there is no difficulty in believing that India was the base from which the conquering Aryas started their campaign into various lands.

Let us now revert to our old argument of tracing words uncommon to various Aryan languages to the common stock of the ancient Vedic-Sanskrit and add

same more examples to it, by way of illustration. Take for example, the Teutonic chunig, Lithuanian Ozy, Latin Ulucus, Greek Polis, Avest. Hanzra, words uncommon to these different languages but common to Sanskrit as Janaka, Aja, Ulukas, Puras, and Sahasra. Again the grammatical forms are worn down in each of the Aryan languages outside India and all of them so clearly point to the Sanskrit or the Vedic originals, that they need not be mentioned here. Similarly there are forms of accent and phonetic peculiarities belonging to each of the Aryan languages outside India that are explicable only in the light of the original Vedic accent and phonetics. But it will be objected that there are words such as 'Star' in English and the grammatical forms such as 'Esthos' in Greek and the sound GH such as we meet in the Avest. Dughdar, which do not point to the Vedic originals. But this can not be true, for the terms, 'Stara', signifying a star, exists in the Veda, from which we get the name of the Babylonian deity 'Ishtar' whose symbol is a star. Again the form Esthos may not occur in the standard language of the Veda but the original root 'As' is known to Sanskrit and the form 'As' is preserved in the singular present in Sanskrit (*aster allopah*). It may be a case of solecism or of the *prothetic* 'e' in Greek. The sound 'gh' as referred to above is the late Sanskrit 'h' with a guttural form of pronunciation already known to the ancient Indian phoneticians as *akuha Visarjanīyānām kanthah.* In this manner, it is possible to trace many archaic forms to the Vedic originals which in our ignorance we suppose to be Pre-Vedic in date. No doubt some really archaic forms do exist in the Aryan languages outside India, that may be Pre-Vedic in date, and it is very delightful to find them, but a handful of such archaic forms in the modern languages do not go to prove the ancient date of those languages. Later Prakrits also preserve such archaisms

in India—the place-values of e and o vowels, which are supposed to be the variants of 'a' may be of a later growth only in the European languages.

Different marks of Aryan culture peculiar to many Aryan-speaking people in different countries outside India are all common to ancient Indo-Aryas. For example, the 'Coloration' of the skeleton with red ochre characteristic of South-Russia is observed to this day in North India in Kashmir where the face of the dead body is coloured with red ochre and the explanation given is that the dead person thereby is made a Bhairava an attendant of Rudra. the Vedic Deity. The perforated battle-axe, which is the characteristic of the European Nordics who are described as the battle-axe folk, is characteristically the Indian battle-axe or 'Parasu'. (The leader of the battleaxe-people in India was the famous Parasu Rama who preceded the later Rama of Eastern India and also fought with him). The cremation of the dead and the depositing of ashes in cinerary urns in ancient Italy, Greece, North Germany and among the Celts but not among the Iranians, was, as we know, a common practice in the Vedic age in India. The transcaucasian decorations on early iron-age vases in Europe such as spirals, concentric circles and the famous Swastikā are distinctly Indian motifs. The Swastika which the Aryas have so widely maintained in their native land, throughout the long course of their life-history, can not be supposed to have its origin in Europe or outer-Asia, largly to disappear in those countries and to reappear with a vehement force and with a vengeance—we should say, in India where we find it painted from door to door in orthodox Hindu houses. Casual finds of Swastika in outer-lands do not make these lands the original home of the Swastikā, as the find of an ancient solitary temple of the Virgin

Mary in South-India would not make that country the original home of Roman Catholic Christianity. The monolithic pillars and stone-circles found among the monuments of some people abroad are not missing in India. Thus it is surprising to note that the various cultural marks of Aryan civilization scattered among various people in outer-Asia and Europe meet together in India. The Indo-Aryas can not be supposed to be a congerie of the different Aryan nations outside India, whose essential marks of civilization they possess. The conclusion is therefore, irresistible, that the Indo-Aryas formed a parent-stock and possessed the unity of the ancient Aryan culture in India which diffused itself in various countries, as time rolled on.

X

Argument from the Deluge.—The Indian, the Iranian and the Semitic literature all possess the tradition of an ancient deluge. Now if the Aryas had diffused from India abroad into Asia we must find an actual deluge of waters and snow having taken place in ancient times in Northern India, which could furnish us with a basis for later accounts of the deluge outside India. Now in ancient India we have the deluge of waters at the bursting of the lake of Kashmir or Kashyapa Mira—a vivid account of which is given in the Nilmat[50] the ancient legendary history of Kashmir. The lacustrine origin of Kashmir or the bursting of the lake of Kashmir in ancient India is also borne out by the evidence supplied by geologists. The inundation of the huge volume of waters let loose from the Kashayapa Mira, or the lake of Kashmir, by the breaking down of the mountain walls, as it swept over on all sides and down into the plains carrying away everything that came before it—men, cattle and trees all alike—must have been in ancient times a potent factor in driving out the Aryan

inhabitants of the Himalayas and their footlands on to the plains below and into foreign countries. These Aryas carried with them the accounts of the deluge of the waters of the Kashyapa-lake which formed a basis for the account of the Iranian deluge, the deluge of Noah, and the various accounts of the Indian deluge. But the Iranian deluge is not the deluge of the flood of waters, it is the deluge of snow and excessive winter and the Semitic deluge indicates heavy rains. No explanation of the deluge of waters can be satisfactory unless it accounts both for rains and the fall of snow, which appear in the accounts of the Semitic and the Iranian deluge respectively. The Iranian deluge of snow cannot be said to be based on the recollection of the Semitic deluge of rains, nor can it be true *vice versa*; but both the accounts can be traced back to a third source namely the floods of the waters of the Kashmir-lake accompanied by heavy rains and the fall of snow. Thunder showers or heavy rains, fall of snow, excessive winter, breaking down of hills and mountains are the usual phenomena in the Himalayas known even to this day. The floods of water in Kashmir are responsible for several migrations of the people from that part of the country to the south, even late in history. Thus heavy seasmic changes in the Himalayas took place in ancient times, which were accompanied by rains, snow and winter, the breaking down of the mountains, draining out large volumes of water confined in the Kashmir lake. We note the three distinct accounts of floods—of waters, of snow, and of rains preserved in the three narrations of the deluge, the Indian—first recorded in the Satapatha Brahman, the Iranian, and the Semitic respectively, all pointing to a common source which may indicate the cataclysmic change in the Himalayas in the shape of the floods of the waters of the Kashmir-lake accompanied by thunder-showers and snow and winter,

the faithful account of which is only preserved in the ancient *local* tradition of Kashmir, which finds its expression in the Nilmat, and which is so amply borne out by the expert opinion of the geologists on the subject. There seems to be no satisfactory way in which we can account for the story of the deluge common to different people except by making the Himalayas the original home of the ancient Aryas, which, the Aryas, as they were threatened by the deluge, left for Asia and the plains of India where they carried the accounts of the deluge which they had experienced at home. This supplies us with a strong reason for driving out the Aryas from their ancient home and lends support to our theory of the home of the Aryas in the Norths-western Himalayas and their adjoining valleys and plains. There may be some other good reasons for which the Aryas were compelled to leave their home in the Himalayas, even before the deluge had actually taken place, namely, the over-population and the consequent want of food-supply in the hilly tracts of the Himalayas, and the excessive winter which is said to be the main reason why the Iranians left the Ariana-Bija their original home which may be round the Himalayas. We need not therefore postulate the pressure of the Monguls for the first great movement of the Aryas from their original home. The deluge in the Himalayas or various other reasons we have mentioned, will satisfactorily explain it. The lowest limit of the date of the deluge of the Kashyapa lake that may agree with the date of the deluge according to the Hebrew tradition about 3000 B. C., which agrees with the tradition of the Sapta Rishi era now current in Kashmir—the year 1930 A. D. corresponding with the Sapta Rishi era 5002 pointing to 3072 B. C. as the starting point of the Sapta Rishi era, which may be the date of the habitation of Kashmir by the Aryas after it was cleared of its waters, as well as the date of the dis-

persal—not necessarily for the first time, of a large section of the Aryas into distant lands. Kashyapa the founder of Kashmir has according to the Nilmat entered the valley with his following from inside and not from outside India. India may send out Mandas to outer-Asia in 2500 B. C. Even if the date of the deluge be still earlier it does not vitiate our theory of the home of the Aryas in the Himalayas.

XI.

Our last argument is based on Indian tradition. We ourselves do not believe in the anthenticity of a tradition by itself but we have no grounds to reject it, if it is supported by strong reasons. We shall therefore not blindly follow the Indian tradition in this respect, but shall make use of it as far as it stands the test of reason and authority.

In the first place, we know the Indian tradition regards the Himalayas, especially the Northern regions, the Uttarā Khanda, as the most sacred spot on earth. All the important gods and goddesses of the Hindus, their ancient sages and wise men from the most ancient times, are said to reside in the Northern or towards the North-western Himalayas, and a pilgrimage to the Uttarā Khanda, at least once in life, is still considered as an act of piety by the religious Hindus.

Manu records the tradition of the Bhrahmā Varta, the country between the Saraswati and the Drishad-Vati, as fashioned by gods. The usage which has been traditionally received in that country is called the pure usage. Further south in the neighbourhood of the Brahmā Varta, is situated in the Brahma Risi country, the country of Kurukshetra, the Matsyas, the Panchalas, the Saurasenas, from which country all the men upon earth[51] are called upon by Manu to learn their respective

duties. Next in order comes the Madhya Desa, the country between the Himalayas and the Vindhya mountains, to the east of the Saraswati and to the west of Allahabad. Next follows the wider region of Arya-Varta the country between the Himalayas in the north, the Vindhyas in the south, and the ocean in the east and the ocean in the west. In all these four regions mentioned by Manu,—as the Brahmā Varta, the Brahma Rishi country, the Madhya Desha and the Aryā Varta, one may read the four successive stages of the expansion of the Aryas in India from the banks of the Saraswati. The expansion of the Aryas in the east from the banks of the Saraswati up to the Sadanira is further marked by the Mathava legend in the Satapatha Brahmana. Manu we have seen in marking the boundary-line of the Arya Varta does not go further south than the Vindhyas. The Puranas relate the legend of Agastya crossing the Vindhya range for the first time; and the peaceful mission of Agastya in the south, as we learn from the Ramayana, was soon followed by the regular campaign from the east by Rama, who, according to the Ramayana, met the followers of Agastya in the south, formedalliances with the southern people and carried his victorious arms to the extreme south and linked Ceylon with India. Thus with the Ramayana the unity of India was made complete. The northern Arya-Varta of Manu gave birth to a wider Bhâratavarsha. But let us retrace our steps to the banks of the Saraswati and seek the original cradle of the Aryas before they made further expansion in the south, or the east, or the west. Now Manu certainly does not speak of the original home of the Aryas on the Saraswati though the Saraswati is held in great esteem both in later as well as in the ancient Vedic times. The tradition of the pure usages in the Brahmā Varta on the banks of Saraswati, as related by Manu, may have

acquired its *settled* form in that country only, but it might have originated further north in India in the Himalayas. We note that the Vedic people speak of their home as the Sapta-Sindhu, north of the Saraswati, and the Iranian tradition which refers to Hapta Hindu confirms that view. Yaska notes the Vedic river Suvâstu, or the modern Swat, on the northern frontier of India as a place of pilgrimage and of much importance, to which the people flocked together eagerly,—सुवास्त्वा अधि तुग्वनि (R. v. 6, 1, 35, 7).—Suvâstu seems to have been furnished with good houses in those days as the etymology of the name suggests. Satyavrata suggests it as the probable home of the Aryas. How are we to reconcile all these facts of tradition regarding the original home of the Aryas, the Brahmâvarta of Manu, the Suvâstu of Yaska according to Satyavrata, and the Sapta Sindhu of the Vedic people. Indeed Yaska does not suggest Suvâstu but the neighbour-hood of the Suvâstu ,as the place of residenceof Aryas in the Vedic times. Note, सुवास्तु नदी तुग्वतीर्थं भवति तूर्णं मे तदायन्ति. Now all these facts of the later habitation of the Aryas can best be reconciled if we posit the original home of the Aryas not down below on the plains of the Panjab or outside India but on the high Himalayas that look over the plains and command an easy access to them within or without India. Our theory is that the Aryan folk lived in the secluded valleys of the Himalayas, open to communication with each other. This geographical condition of their home accounts for the luxuriant variety of names and grammatical forms and the dialectical variety in their language with its homogeneity ensured. It accounts for their tribal form of living and their tribal deities with the common form of worship through fire, and their common devotion to the sun, both sources of great blessing in the cold Himalayas whose forests

of trees supplied the Aryas with ample fuel for Fireworship. Here in the Himalayas the Aryas had their light agriculture and occupations of pastoral life combined. Now under the calamity of the deluge of the waters of the Kashyapa lake or of excessive cold, or under pressure of their own increasing population and the search for land for cultivation, the Aryan tribes descended from the hills along the Himalayan streams—the Sapta Sindhus as they flowed down into the Punjab and showed them the way to the plains below where the Aryas had room enough to spread themselves on all sides. The Indus in the north showed them the way to the Punjab, as its other tributaries did, and so did the Saraswati further south. The former formed the northern boundary and the latter the southern boundary of the first Aryan home on the plains—the Sapta Sindhu. Here for the first time the Aryas were confronted with the political problem of the greatest magnitude. The geographical conditions of their home were now changed and under new situation new problems had arisen. The Aryas were forced to live more closely on the plains and they had large vistas of conquest of land open before them. It is natural that the tribal jealousies for supremacy should now arise. We note in the Veda how the Aryas fight among themselves for possession of land. Yet the Aryas were wise enough not to overlook the unity of their raceand language and culture as they had still greater problem to face, namely, the consolidation of the Aryan Empire in the Punjab against their surrounding foes. Thus we note in the Veda, the busy Arya plodding his way, now, from the Indus to the Saraswati, now from the Saraswati to the Indus—travelling in both directions, from the north to the south and from the south to the north as we notice in the famous Nadisukta of Vishvamitra. At last the first Aryan Empire was built—the Sapta Sindhu,—

which easily spread itself in the north and the northwest so as to include the regions watered by the Suvāstu and the neighbouring valleys of Afghanistan, and included the Brahmāvarta in the south—the first great work of the unity of the Aryan tribes, their language, religion and culture, and their synthesis with the light substratum of the non-Aryas who now found themseves in the fold of the Aryan population in the Punjab.[52] The passage of the Aryas from the Sapta Sindhu to the Brahmāvarta, and from the Brahmāvarta to further east and south is easy enough to explain, as is the outflow of the Aryan population from Afghanistan or from the northern Himalayas to foreign lands. The Brahmāvarta again supplied a reflex wave of the Aryas to Kashmir which was now cleared of its waters.[53] Now, as some Aryan tribes living in the Himalayas migrated into the Punjab in search of open fields under pressure of various sorts at home other Aryan tribes situated more towards the north round the Kashyapa lake, under its heavy floods climbed lofty hills, crossed the Indian frontier even along the difficult route of Chitral and found their way to Central Asia and Russia which ultimately led them to Europe. Other Aryan tribes situated more towards the northwest crossed the Khaibar pass on their way to Iran, (which also received later migrations of the Aryas, from India[54]) and to Western Asia, and also to Europe; and others halted on the spurs of the Hindukush, again to spread themselves within and without India[55]. The struggle of the Aryas with the non-Aryas and their efforts to build new empires in foreign lands, though a most fascinating study in the ancient history of the world need not occupy us here. We are, at present, concerned with the ancient Indian tradition which bears out the testimony of the expansion of the Aryas from India abroad. The tradition of the

expansion of the Aryan tribes such as the Druhyas and others beyond the frontier of India in the north or the northwest, is noted by the Puranas. Parasu Rama is said to have expelled his sons from India who built their empires in foreign lands. Manu also records the Aryan tribes, who as they left India, gave up their old usages as they got mixed with the non-Aryas in foreign lands. The Uttara Kurus of wanton habits beyond the territory of northern India, the Gāndhāras beyond the northwest who married their princess to Dhritarashtra of India, the Pārsikas, and the Yavanas, are all remembered as the colonies of the Indo-Aryas in the foreign lands, and as the 'fallen Aryas'. We cannot discredit the tradition without some proof to the contrary, specially when we know that the tradition belongs to a people, who in later times, are so exclusive in their habits as to claim no kinship with their own people as they got mixed up with others, not to speak of claiming others, who never belonged to them. The expansion of the Aryas in India and outside India from the north and the northwestern Himalayas and their foot-lands may thus safely be assumed on the basis of tradition in India. The Vedic bards themselves exhort their people to go round the world[55a].

Thus on the linguistic, anthropological, archaeological and the traditional grounds mentioned in this paper, we have attempted to prove that the Aryas had their original home not in Europe or outer-Asia, but in the mountainous regions of the Himalayas—no other mountainous regions on the surface of the earth fulfilling the necessary conditions of the ancient home of the Aryas. The Scandinavians, the Celts, the Germans, the Danubians, the Greeks, the Romans, the south Russians, the Iranians, the Kassites and the Mitannis of Western Asia may all be Aryas, that is, the speakers of the Aryan languages, but the hillmen of north India towards the

northwestern Himalayas and their footlands were the Aryas who sent their colonies round the whole world. The Aryas were not nomads or mere agriculturists but they were a heroic people, as their whole history tells us. There may be various reasons which led the Aryas away from their narrow and secluded valleys of the Himalayas—such as need for expansion owing to over-population; some schism, such as that of the Indo-Aryas and the Iranians, or a catastrope at home, such as the bursting of the Kashayapa-lake. But the most important of all the reasons which stirred the Aryas away from their home, was their spirit of enterprise[55] and intellectual curiosity—for the Aryas were an exceedingly vital, energetic and alert race—characteristics which marked the footsteps of the speakers of the Aryan languages in every country. The Aryas with their language that was the language of civilisation, were a conquering and an unconquered race. Lefevre aptly remarks. "For two or three thousand years, the direction of the world has fallen to the Aryas and inspite of momentary failures, of Arabic, Mongolian, or Turkish incursions they have kept the torch. They have carried it into America, into Australia and returning to their cradle by sea or by land they bear the light even into the heart of Africa, even into the dim twilight of the east." The Aryas penetrated Europe during the early Iron Age. They admittedly stood for progress in Europe; so, have they left their marks of civilisation in outer-Asia, and the wonders of their civilisation in India are well-known to us. The Aryas wherever they went and came in contact with lesser civilisations had worked as a leaven that leaveneth the whole lump. In Europe they have especially stood for science and art, in India for art, philosophy and religion. They enkindled the flame of higher civilisation in every country and kept the torch of light.—*Rta*, Truth—burning everywhere.[56]

Their greatest contribution to humanity is their language which has stamped its genius on a large section of humanity and has created a common mentality among the different nations, that has worked for mutual understanding and a closer unity of the world. The friendship of the innumerable races in India, Asia, and Europe, in ancient times, is cemented with the blood, so to speak, of the Aryan language; and the discovery of the common tie of the Aryan language and its ancient culture has now brought fresh recognition of the Aryan brotherhood and created new hopes of greater understanding between the East and the West. The Aryas of Europe who have retained successfully their white complexion in the cold climate of their country may learn to recognize their brother in language and culture, if not always in blood relationship—as to that, we are all made of one blood as St. Paul has said—the dusky Arya in India whose face has been kissed by the sun on the tropical plains below the cold regions of the snowy Himalayas which had formed the original cradle of the fair Aryan race. We have stated that the Aryas in the past have always stood for larger synthesis of races with whom they met. In India they have finally given us the conception of the Bharata Varsha, the united India of all races, Aryan or non-Aryan. So in the west, the Aryas have always come in composition with the non-Aryan races and given them a lift to the level of their own culture, and thus united, they have both worked, the inner and the outer Aryas, for the general progress of humanity. And if it is true, that history repeats itself, the Aryan genius of formulating larger and wider syntheses of people and cultures in the past will not fail us at this critical juncture, when India stands at the parting of the ways and is pulsating with the new life. India, hoary with age and wisdom, will it not recognise its kinship with the western world, that is in essence a creature of

the ancient Aryan mind? Again the Aryan-India will it refuse its hand of fellowship to the Semitic cultural groups that have come in composition with it and not form again a larger synthesis of Bharatavarsha as it was formulated before, and prepetuate the holy tradition of the ancient Aryan culture in this land? We believe in our past and trust the Aryan genius will not fail us in the future too—it will be our sure guide in the future—the beacon light, as it had been in the past! From the first Aryan Empire,—the Sapta Sindhu, has sprung up the larger conception of the Aryavarta which, later on, gives birth to a still larger conception of the Bharatavarsha. The Aryas have already grown into Hindus in India, a complex of the Aryas, the Dravidians, the Kolerians, the Nagas, and the other ancient people of India; and they are now growing into Hindustanis, a still wider complex of the Hindus, the Muslims, and the Christians etc. The vision of the *Neo*-Hindustan, in which all the races, the Aryas or the Semitics, unite together, is before us. A still larger vision of the unity of mankind with its numerous races and creeds in the world also looms large before our eyes. After centuries of work, the Aryas have now prepared the world for such a larger unity of mankind by creating a common mentality in different races through the diffusion of the Aryan language in distant parts of the world. The dispersal of the speakers of the Aryan language in various countries was an act of great blessing of gods to humanity. **आर्या व्रता विसृजन्तो-ऽधिक्षमि ॥** (R. V. X. 65. 11.) We must thank the ancient Arya, the 'Indo-European' man, who thus long ago laid the foundations of the unity of the East and the West, and took the fire of his civilization to every home he could find—**विश्वे मनस्वन्तः समिद्धाः** (R. V, X. 85. 13.)

But our best thanks are due to the Himalayas which cradled the infant Aryan race and made it robust in

health, strong in intellect, noble in character, and imparted to it an adventurous an enterprising spirit, a sturdy speech, and a portion of their own sublime faith in the Divine, before it was finally sent out to the world with the message for its upliftment.—विश्वं कृण्वन्त आर्यम् (R. V., IX, 63·5). The Aryas and the Himalayas both go together. They both endure to the everlasting glory of God.



NOTES AND REFERENCES.

1. In the case of the speakers of the Aryan languages we can point out to the ancient Arya as the *pater*:—

" प्रजानां विनयाधानाद्रक्षणाद्भरणादपि ।
स पिता पितरस्तासां केवलं जन्महेतवः ॥"

2. The term "Witen agemot" may be noted as originally composed of the Sansk. Vid (Vidām, of the wise) and the Sanskrit (Sam). gamanam, meeting Cf. the Vedic, 'Samgamanam Janānām' ; the Zend, Hyangamanam, Persian, Anjuman.

2a, The aesthetic sense of the Aryas may be noted in the description of the Dawn in the Veda—References to such sublime and transcendental beauty of nature are missing in the western classical literature.

3. Vide. History of Greece by Rostovtzoff—"It is remarkable that these two tenets (Zoroastrian) of a future life and of two contending principles in human nature, although the former was unknown to the ancient Jewish religion, were adopted by it at a later time and then taken over in their entirety by Christianity." Also, Cf. R. C. Dutt's Civilization in Ancient India 1893 Vol.I ch. XV PP 374-380 and A Lillies' Buddha and Buddhism. The last author however, in our opinion, lacks the signs of a trained thinker and his conclusions therefore are not always trustworthy.

4. The following is a short illustration of common vocables in the Aryan languages :—

Sank.	*Zend.*	*Greek.*	*Latin,*	*Slav.*	*Celt.*	*Teut.*	*English*
Pitri	Paitar	Patèr	Pater		Athir	Fadar	Father
Mātri	Mātar	Mèter	Mater	Mater	Māthir	Moutar (O.H.G.)	Mother
Bhrātri.	Brātar.	Phratria	Frater	Bratru	Bràthir	Bròther	Brother
Sūnù	Hunu			Synu		Sunu	Son.
Duhitar	Dughdar	Thugater		Duster		Dàuhtar	Daughter.
Go	Gào	bous	bos	gow	bo	chuo	cow

Sank.	*Zend.*	*Greek.*	*Latin.*	*Slav.*	*Celt.*	*Teut.*	*English.*
avi	ois		ovis	avi	oi	avi	(sheep)
asva	aspa	hippos	equus	aszvo	ech	ehu (old saxon)	(horse)
vrika	vehrka		lupus	vluku	fael	vulf	wolf
Riksha			ursus		arth		(Bear)
hansa		khen	anser	hus (Boh)	geiss	kans	goose
kokila (kuhūka)		kokkux	cuculus	kukavica	coi	kuckuk	cuckoo
kārava		korax	corvus	kruk	cru	hruoh	crow
Pika			Pica				
Jhasha			Pisces				fish
Dru, Dàru, (wood)	Dauru (pine)	dru (oak)	larix	drevo (tree)	daur (oak)	triu	tree
vetasa			vaeti	vitis	vyti	wida	withy
Bhūrja					breza	bercha	birch
ūrna				villus	vluna	vulla	wool
madhu	madhu	methu		medu	mid	metu	mead (honey)
vastra	vanha		vestis			vasti	vest (ment)
Ayas							(iron?)
mīra							moor
naus	nâvi	naus	nâvis	nau		nacho	naval (ship)
ārya (land holder)	airya	Ares	arare	orati	arather	aratram	arable (land-agrical
ajra (agra-rh[a]a)	azra	agros	ager			akrs	ture) agrarain
Ratha	Ratha		rota	rata	roth	rad	(cha-riot)
yuga	yogh		jugum	igo		juk	yoke
Dhāna	dâna			duna			[corn]
yava	yava	zea [spelt]		java			Barley
vrīhi							Rye
vasanta		vanhra	ver	vasara		var	(spring)

Sank.	*Zend.*	*Greek.*	*Latin.*	*Slav.*	*Celt.*	*Teut.*	*English.*
sāmā	hama				sam	sumar	summer
sarada	saredha		ceres			her bist	
Hima	zyma	kheima	hiems	zima	gem		(winter)
Giri	Gairis						(hills)
Parasu	Paresu	Pelukus					
asi (sword)			ensis				
Ishu (arrow)	Ishu	ios					
khshura (razor)		xuron					
takshan		tekton					
Janaka						chunig	king
Dakshinā (right & south)	dashina	dexios	dexter	desinu	dess	tailisva	dex-terous
Sraddhā			credo		creto		creed
veda			vedeti	voptar	vait		
Dyaus		zeus	jovis		zio		
Deva	daeva	dios	deus	deva	dia	tivar	teus
agni			Ignis	ogni			ignite
Bhaga	Bagha		Bogu [god]				
Ushas		eos	Aurora	Auszra		Austro	eastern
astan		okto	octo	asztuni	ochtu	ahtau	eight
Dasa		Deka	decem		deichn	taihun	ten
satam		hekaton	centum	szimtas	cet	hund	hundred
asmi	ahmi	esmi	sum	esmi	am	ina	am
asi	ahi	essi	es	esi	at	is	is
sah, sā, tad			is ti, te, tud			sa, so, tate	he, she it

(N.B. These are only rough equations and may not have been printed quite accurately).

5. Dispersal of the Aryan language in the world may be the result of various factors combined, such as, migration, colonisation, conquest, trade; cataclysms, schisms and overpopulation at home, search for land for cultivation and also the spirit of enterprise on the part of the Aryas, for which note, R. V. X. 65. 11.

आर्याव्रता विसृजन्तो ऽधिक्षमि ॥

6. Vide Maxmuller's-Lectures on the science of language PP. 229 et. sqq, also, Lefevre, Race and Language. PP. 258. and Cf. Sansk. Arya; Zend. Airya; Arya element in the name Armenia; Aria as the old name of Thrace; Arii, the name of a German tribe; Ariovistus and such other names in the German History; " Aire" old Irish, meaning a prince; Arya in the very name Ireland. Ares, Arion, Aristos, Arete, Artemis, the strong, the best, virtue, the most honorable of the Greeks. The Arya may mean not only a noble man but also a traveller or a labourer. Note the universal equation. Lat. Aran. Gr. Aror, Lith. Arti, Slav. Orati, Goth, Arjan; A. S. Erjan, English Ear, Irish, Ar.

Sir George Grierson objects to the use of the term Arya for the root-people on the ground that the name Arya was originally restricted to the Satem-speaking people only; but this is wrong. The discovery of the Tokharian language in the East has shown that the distinction between the Satem and the Centum-speaking people as applied to the Eastern and the Western branches of the Aryas cannot be upheld. The gutturalization of the Sibilant may in one instance at least be traced to India itself for example, note, Enkhru (Khasali) for Sanskrit Ashru and the e and the o variants of a, are noticeable in the Prakrits, they may have acquired their place-value in the European languages in later times only. We have already noted above that the term Arya is universally used as the designation of a people or a country both in the East and in the West. We therefore indulge in a quiet smile at the chagrin of Sir George on the use of the term Arya for the people whom he prefers to call Indo-Europeans. Vide, Linguistic Survey of India. Vol. I. P. I. 1927.

7. We know that Greek, Latin, Lithuanian, Vedic, Sanskrit, and the other Aryan languages, as we possess them, do not belong to the same date—they are not contemporary to each other. These languages therefore, as such, may not represent the dialectical varieties of an unknown mother-tongue as it supposed by the modern philologists but they may ultimately be derived from the oldest among themselves, namely, the Vedic language which was spoken. It diff

not matter if the Vedic language as we have got it did not possess some archaic forms found in the cognate languages, for such archaisms might have been drawn from the spoken dialects of the Vedic language which though no longer possessed by us may all the same be contemporary with the Vedic which was the standard language. Or, the archaisms might have been drawn from the standard Vedic itself which is not possessed by us in its entirety as may well be understood from the scantiness of the Vedic material in hand and the loss of the several recensions of the Veda in course of ages.

Again it is wrong to re-construct the Aryan mother-tongue by a mere comparative study of these cognate languages-and thereby arriving at a hypothetical common form that could explain the origin of diverse forms in the cognate languages-on the basis of the Aryan phonetic laws only, without taking into account the alien speech habits and their phonetic laws which might be responsible for the origin of divergent forms of languages in the Aryan family. The Aryan phonetic laws that the modern philologist proposes to account for the change of forms in the various Aryan languages need not actually have operated at all, for it is not necessary that what is phonetically true in the Aryan languages must also be true historically-phonetic laws of alien races and languages with whom the Aryas came in contact might have been responsible for change in the root Aryan-language. Again, the assumption that the writing represented the correct form of pronunciation in every one of these languages, on which is based the super-structure of the reconstruction of the Aryan mother-tongue has yet to be proved. Surely, the modern philologist must seek for consistency, when he re-constructs the Aryan mother-tongue on the basis of the comparative study of the existing Aryan languages,—which are by no means known as contemporary,—and denies the comparative basis of study as applied to the primitive Vedic language being the mother-tongue of the various Aryan languages such as Greek, Latin, Lithuanian, Avestan etc, on the ground that the primitiveness of the Vedic as the root language could not really be established in relation to Greek, Latin Lith. Avestan etc., for it is held, we did not possess these languages in their earlier stages which might be equally primitive in character with the

Vedic. This is a clear admission of the fact that the various Aryan languages are not contemporary with the Vedic and with each other also. That being the case, we do not see how we can make a comparative study of the various non-contemporary Aryan languages for purposes of reconstructing the original mother-tongue. For various factors of alien speech—habits might have come in composition with the growth of the Aryan languages and interfered with the operations of the Aryan phonetic laws which we only assume as having operated uninterruptedly for purposes of reconstruction of the Aryan mother-tongue. Thus, as it is wrong to reconstruct the parent Sanskrit form on the basis of the Kashmiri and the Bengali languages, which represented different speech habits, so is it wrong to reconstruct the parent Aryan mother-tongue on the solitary basis of comparison between Gr. Lat. Sansk. etc. which might be the result of different speech habits growing late in different ages. Again it can't be held that since two sounds such as Centum and Socer in latin correspond with the same sibilant such as Śatam and Śvaśura in Sanskrit; therefore the original parent sound must be something different from the Skr. sibilant. For we have in Avestan the same Skr, sibilant occupying the two different sounds dental and guttural but in a reverse order from that of Latin, note, avest. Satam for Skr. Śatam, Lat Centum; Pehlvi Khusara for Sk. Śvaśura Lat. Socer. Comparison on the basis of non-contemporary languages can not be our sure guide in re-constructing the Aryan mother tongue unless we know the migratory history of each word and the compromises arrived at by influences of different phonetic laws belonging to different ethnic stocks of people, who came in composition with the Aryan-speaking nations in the world. Curiously enough the comparative estimate of the non-contemporory languages is affirmed as a basis for re-constructing the Aryan mother-tongue and denied when it is applied to the primitive Vedic as the mother-tongue of them all. We therefore suggest, that it is wrong to suppose the various cognate forms in the Aryan languages belonging to different dates, as the result, entirely of a primitive dialectical variety and of the operations of the Aryan phonetic laws uninterrupted by the phonetic laws of alien ethnic stocks of people, in all cases. Generally speaking this accounts for differences that we meet in the re-constructed form

of the hypothetical Aryan mother-tongue and that of the primitive Vedic language. The modern philologists account for the phonetic differences in the Aryan languages by assuming that they are the result of the original Aryan phonetic laws, but we cannot ignore the racial element in language, and therefore take it that they are the result of foreign speech-habits on the primitive Vedic language as it travelled from one country to another. The primitive Vedic language we hold may not be stereotyped and may have forms of 'indistinct' dialectical variety that was not so wide as to break the homogeneity of the language; which grew up to a distinct form only under influences of alien speech-habits. We must take into account the various disturbing elements of a language chiefly racial which might be responsible for the derivation of one form or sound from another. Thus from the equation such as this, Sansk. àsti, Lat. est, Goth. ist, it is wrong to conclude that the original form in the Aryan mother-tongue must be es-ti for 'asti' chronologically the most primitive form might easily pass into 'est' or 'ist' under influences of alien speech-habits which must have freely operated on the Aryan languages which as we know scattered themselves round the world among different types of races. It cannot be held that the inverted 'e' was an original sound in the Aryan mother-tongue as may be known from the palatalization of the original gutturals in Sanskrit. For this is mere guess and the guess is wrong for 'e' could never have brought about the palatalization of the original guttural, since 'e' never possessed a palatal value; it is known to us as a variant of 'a' only that is guttural in character. Examales of speech-habits that bring about the change in the character of a language are too numerous to be quoted here. Some examples, from modern languages however, illustrating the growth of froms and sounds in the ancient Aryan languages maybe noted as below. They will make it clear that these forms and sounds could not be original in the Aryan mother tongue. In English'a'is pronounced as an open vowel and not as a short of ā, Thus Sanskrit राग in English is pronounced as Rāgā. Again, note Sanskrit Manu as English Menu. Bengali rounds up a, Sanskrit Dhana, Bala, is in Bengali Dhôn, Bôl. Even some Sanskrit Pandits pronounce 'a' 'ā' as e, ā. Again Sanskrit Kedar Nath, Hindi, Kidar Nath is angilicised as Kedar Nat. Sanskrit and Hindi Jagan Nath as Jugger Naut, Skt. Radha Krishan Hindi Radha Kishen as Rada Kishen. Skt Mittra, Hindi Mittar has its Bengali form as

Mittir or Mitter. Skt Lakshmi, Hindi Lachhmi has its vulgar form Lichhmi. All these are cases of phonetic varieties or even decay under the influence of alien speech-habits on the parent—form. Again from Hindi 'ab' and its village pronunciation 'ib', we cannot formulate five thousand years back, a parent form 'eb' which could phonetically explain the growth of 'ab' and 'ib' for historically 'eb' never existed. Similarly we cannot postulate on phonetic basis only without a reference to history, Hindi, Gayo as the parent form of Gayā or Gayau, nor can we postulate an inverted e in the Aryan-language, from the comparison of Skt. (ए) and its Kashmirain form of pronunciation as ई or Eng. i; note, Kashmirian GanIsh, English Genish, Skt, Ganesh. Thus it is wrong to attribute numerous vowels to the Aryan mother-tongue which we know historically as different forms of speech-habits of different people. The original Aryan vowels were cast into the mould of alien speech habits in Avestan. Lith. Greek. Latin etc,—as in the case of the Indian Prakrits or the varnāculārs such as the Kashmiri with its mātric vowels—thus their number grew in the various Aryan languages and with the growth of time acquired for themselves a place-value in the European languages. There is no ground to suppose that the European vowels had already existed in the Aryan mother-tongue. Similarly from the equation, Hindi Kabutar and its popular Muslim form of pronunciation in Delhi as Qabutar, we cannot formulate the existence of a faucal 'q' or 'que' or some second or third series of gutturals in Hindi, as we unfortunately do in the case of the Aryan mother-tongue, not knowing that 'u' in the labiovelar 'qu' may under alien ethnic influences be a later development of the original guttural. Again from Skr. Bhārata and its anglicized form 'Bārat' and from Skr. aspirate and its equivalent non-aspirate in Kashmiri language-as in Kashmiri 'Bujaga' for Skr, Bhujaga—we could not conclude the original word as pronounced with the organic sound distinct from the aspirate. But it is strange, that we are treating the non-contemporary Aryan languages for purposes of reconstruction of the Aryan mother-tongue as if they were full-fledged dialectical varieties having such totally divergent forms from the very beginning, or having some such unknown parent forms as could explain the growth of divergent forms under the same Aryan phonetic laws, and seem to ignore the growth of these divergent forms in course of time under the

extraneous influences of alien phonetic laws. Nodoubt a slight dialectical variety may have existed from the very beginning in the homogeneous Aryan mother-tongue but it does not mean that it was of such a divergent character as to break the homogeneity of a language itself. It is not easy to say what that 'unknown' parent form was without knowing the alien speech-habits that formed a substratum in the various Aryan languages that spread in different countries. Again mere similarities in the phonetic laws or morphology of two distinct languages do not necessarily imply a borrowing of one language from another, for the similarity may be the resnit of a 'psychic unity' and the uniformity of laws. The Turkish agglutinative language cannot be linked with the pre-Vedic agglutinative which must have existed at some earlier date. English cerebrals cannot be traced to the Dravidian influences and the nasals with stops in English to the Austric origin. Similar changes in the Vedic language may be the result of the phonetic laws operating within the language itself, independent of any foreign influence sush as the Dravidian or the Kolerian as is sometimes argued by the philologists, But all this does not mean that no extraneous influences of any kind on the Vedic language are traceable. We know they are, but in our comparative study of the Aryan languages we wish to take our stand on facts only and on the basis of these facts we cannot help concluding that the Vedic language forms the most primitive of the Aryan languages and is competent to explain the growth of them all. Chronology is our best guide here. The Vedic language appears to be the model which has shaped the various Aryan languages. By the Vedic language of course we do not mean language confined to the book known as the Veda, but the type of language that is best represented in the Veda and that may in its date be even sometime prior to the composition of the Veda itself. Certain archaic forms in the Aryan languages missing in the Vedic, do not prove their priority to the Vedic, for even a daughter-language may retain some primitive forms that may be lost in the mother-tongue (see infra note 14) and may not be traceable to the small relie of the Vedic literature that we happen to possess. Cf The Maha Bhashya. "सर्वे खल्वेते शब्दा देशान्तरेषु प्रयुज्यन्ते, महान् शब्दस्य प्रयोग विषयः । सप्तद्वीपा वसुमती

त्रयो लोकाश्चत्वारो वेदाः साङ्गाः सरहस्या बहुधा भिन्ना एकशतमध्वर्युशाखा सहस्रवर्त्मा सामवेदः, एकविंशतिधा बाह्वृच्यं नवधाथर्वणो वेदः, वाकोवाक्यमितिहासः पुराणं वैद्यक मित्येतावाञ्छब्दस्य प्रयोग विषयः। एतावन्तं शब्दस्य प्रयोग विषयमननु निशम्य सन्त्यप्रयुक्ताइति केवलं साहसमात्रमेव"। Thus the primitive Vedic language with its original Aryan accent, for all intents and purposes, occupies the position of the mother-tongue of the various Aryan languages, such as the Avest, Sanskrit, Greek, Latin, Lithuanian, Germanic etc. How the primitiveness of the Vedic language would prove the home of the Aryas, we should discuss later on!

8. Cf. the geographical names transplanted from one country to another, Indian Ayodhya in Siam is Ayuthia, and other Indian names of places in Indo-Chines colonies, such as Champā, Gandhāra, Kamboja etc. may also be noted. Indian Saraswati is Iranian Haraqaiti, and Sarayu is Harayu, Mathurā is Madura in South India. Cf. Gangā in Kashmir.

9. For example, it cannot be argued that fire was unknown to the particular section of the Aryas in their original home, which started for Greece on the ground that in Greek we have no cognate word for Sanskrit Agni or Lat. Ignis, or that milk was unknown to the undivided Aryas for there is no commom word for milk in the various Aryan languages.

10. For example, the Vedic Aryas may be supposed as having good noses, as they constantly speak of Susiprah, but this can also be said of many races.

11. Note for example the Panjabis, the Kashmiris and the hill-tribes of the north western Himalayas. Younghusband in his Wonders of the Himalayas P. 7-8. has noted that footlands in the northern part of the Himalayas are inhabited by "manly races...The most ancient families...the nobility of India...high-born-looking men-rulers and soldiers-dignified in their bearing and the conscious pride of lineage."

12. In modern times, note, Indian emigration to South Africa, Australia etc. In medieval and ancient times, note, Indian colonies to Indonesia—Siam, Anam, Java, Sumatra, Bāli etc. Sir Aurel Stein's exploration in Turkistan and the German explorations

of La Coque and others, prove emigration of Indian Buddhists in that country. Note, evidence of Baveru Jataka for emigration to Babylonia and the various Buddhistic missionary activites in outer-Asia,—China, Palestine, etc. Note, the historical evidence of the migration of Indian gypsies to Europe. Smith in his work 'Elephants and ethnologies' proves the earlier discovery of America by Indians. The Puranas speak of Druhyas and the sons of Visvamitra who established themselves as kings in foreign lands. In most ancient times, note allusion to Bhujyu's ship foundered in the sea, indicating the sea-faring activities of the later Vedic Aryas, The Vedic Indians speak of spreading their Aryan rites over the earth cf. R.V. x 65·11. आर्याव्रता विसृजन्तो ऽधिक्षमि ।

13. Maxmullar, followed by other writers, concluded on the basis of analogy, that the primitiveness of the Vedic languages does not prove the original home of the Aryas in the Vedic country. We shall see that Maxmuller is wrong there, even Homer nods at times! We cannot draw universal conclusions on the basis of analogy, for the conditions of analogy of a primitive language in a foreign country may not apply to the Vedic language in India.

13. (a) For an exhaustive account of some of the older theories of the home of the Aryas, see Taylor's, 'Origin of the Aryas.'

14. No doubt it is interesting and delightful to find archaic forms of words in Zend, Greek or English—such as Zend, Mazda Skr. Medhas, (but I hold that Medhas is the original of Mazda which in the Avesta is a metathesis of the Vedic Medhas) Av. Ezdhi Skr, Edhi. Gr. Esthos Sk. Sthas, English Nest Skr. Nīdas; which forms if they are archaic, do not survive as such in the ancient Sanskrit. But it is not the survival of full forms of isolated words that goes to prove the archaic character of the language but the purity of its consonantal system and the fulness of its grammatical and synthetical structure that go to prove its primitive character. For archaic forms of isolated words may be found even in comparatively later languages as may be noted below. Note Vedic archaisms in the later Pali, Prakrit, the Aparbhramsa, and the modern vernaculars, which do not survive in the earlier Sanskrit:—

1 Vedic infinitive in तवे retained in Pali in the form यजेतुवे Skr. यष्टुम्

2 Vedic Gerund survives in Pali गत्वान. Skr. गत्वा,

3 The Vedic imperative धि assumed the form हि in Pali गच्छाहि, Skr. गच्छ ,

4 The Vedic third plural रे passes on to the Girnar inscription— आरभिसरे.

5 The Vedic change of ḍ, ḍh between two consonant to ḷ, ḷh retained in the Prâkrits (Similarly, reversal of Sanskrit 'l' into Vedic 'r' may be noted in vernaculars as Vedic अंगुरि— Sanskrit अंगुलि.—Vernacular अंगुरी but this may probably be the case of similar speech—habits among different people) Prak. Gula Sk. गुडको; Skr. षोडश Prak. Solas, Marh. Sola so also the Jat Hindi Karnal. करनाल has its village pronunciation as Karnāḷ, Vedic Gūḷha Pr. Gḷoha Sk. गूढ.

6 Vedic रुक्षम, Prak रुक्ख vernacular Hindi रुखा but Skr. रूक्ष. Vedic कथा, Prak, किध, किह but Skr. कथम्.

7 Vedic inflexions in Prakrits:—

Vedic nom. pl. आसस् Prak. आहो—पुत्ताहो but Skr. पुत्राः

Vedic Inst pl. एभिः Prak. एहि—पुत्तेहि Sk. पुत्रैः

,, Imp. 2nd Sing. बोधि Prak. होहि

Vedic कृणोति Prak. कुणदि but Skr, करोति :

,, [illegible] ,, [illegible] ,, [illegible]

8 Vedic vocabulary skips over Sanskrit.

Vedic	पश्च	Prak.	पाछो
,,	तात	,,	ता
,,	यात्	,,	जा
,,	इत्था	,,	एत्थ

Vedic forms in त्वी and त्वीनम् may be noted in the Apabhramsa forms in पिव, पिणु. as जेपि from जि, देप्पिणु from दा. Note Hindi रुखा Vedic रुक्ष but Skr. रूक्ष, Hindi बाद Ved. [illegible] but Skr. [illegible]

The alleged Indo-European guttural form of sibilant may be noted in the modern Vernacular Bhadrawahi word Enkhru, Skr. Asru, this too appears to us a case of similar speech habit amidst different people. The above mentioned languages that retain the archaic forms, namely the Prakrits and the Vernaculars, can not be

said to be older than the Sanskrit. These forms can not be derived from the literary Sanskrit, they must be derived from the spoken Sanskrit which we do not possess, but which must have Vedic forms of words current in it, which were discarded by the literary Sanskrit. The Prakrits as a whole must be derived from the spoken Sanskrit for as such they are nothing but the Chhāyā of Sanskrit; similary Zend, Lithuanian. Latin and Greek etc. on the whole, must be derived from the spoken Vedic language, the standard of which is preserved for us in the Veda. Just as the earlier stages of the Prakrits lead us back to Sanskrit, even so, the earlier stages of Zend, Lith. Greek etc. would lead us back to the Vedic language. We know in the former case of languages chronology guides us to the right conclusion, we infer that in the latter case of the European or the Asiatic languages of similar formations, chronology will guide us again. Besides, the Aryan language at its Prevedic stage can not be said to be the mother tongue of these Aryan languages outside India such as the Lith. Avest. Gr. Lat German, etc. for the simple reason, that that Prevedic stage of language should in our opinion be agglutinative which stage seems to have been left behind long ago by all these non-Indic Aryan languages that are like the Vedic, synthetic in character. The characteristics of the Vedic are the characteristics of the non Indic Aryan languages. They are all synthetic in character and denote that type of languages which chronologically is the oldest type known to us, Now if the non-Vedic Aryan languages were Prevedic in character, that is agglutinative they should instead of using the word Centum or Satem should have used the word in its agglutinative form such as Dasata Dasatam (ten × ten) which by wear and tear of language, appears to have assumed at the Vedic stage, the brief form Satam. Similarly we may construct the possible Prevedic form गम् गम् which should explain the formation of जगाम in the Vedic. The Prevedic stage of the Aryan language is not represented by any of the known Aryan languages. Indeed the Vedic and not the Prevedic Aryan language is the Indo-European mother-tongue, which can account for the growth of the various Aryan languages within or without India. The reconstruction of the Prevedic agglutinative Aryan language is the most fascinating type of study which is not yet taken up by philologists but which deserves our careful attention as it may throw consi-

Thus the greater purity of the consonantal system of the Vedic language as compared with that of the Avestan creates a presumption in favour of the Vedic Aryas as quite nearer the original home—where they were less disturbed by the alien ethnic influences that destroy the purity of the consonants,—than their brethren out in Iran.

NOTE the deteriorated system of consonants in the Avesta and compare it with the full and pure consonantal system of the Veda:—

1. The Avestan palatal series is incomplete—it possesses only c and j.
2. The Vedic cerebrals are wanting in the Avesta.
3. No aspirates in the Avestan language—their place being taken by the corresponding spirants.
4. The nasals are only in part identical.
5. 'L' is wanting.
6. Just as the Prakrits under influence of alien speech habits have developed 'e' (as in 'men') and 'o' (as in 'prop') so has the Avestan developed special vowel-characteristics such as epenthesis, prothesis, enaptyxis etc., some o these vowels having acquired place-values in the European languages.
7. The Vedic pitch-accent is replaced in the Avesta by the strong stress-accent which is shifted to the penultimate as in hunūta for Vedic असुत. Thus quantity of vowels mutilated, note āsis for Vedic आशी : Variation in accent in Avesta like the variation in consonants is a mark of its later date and origin as compared with the Vedic language.
8. Phonetic decay in the Avestan resembling the Prakrit-formation is noticeable not only in a large number of words, such as Sanskrit अस्य, Prak से, Avest. he; but also in grammatical structure, as among all cases which have अ— endings. Later grammatical formations as Sanskrit ablative in आत् for the Vedic अस्, take place in the Avesta.

Thus the primitive Vedic language serves as a model to the Avestan. We shall show elsewhere how it also proves the home of the Aryas in India.

15. Vide, Indian Antiquary, July 1928, pp 135 et sqq.

16. Vide, Bhandarkar Commemoration Volume pp. 81 et sqq.

17. Vide, the Bulletin, the School of oriental studies in London, 10th and 17th June 1925, two lectures by Jarl Carpenter on the original home of the Indo-Europeans, and its review by Sir Richard Temple in the Indian Antiquary July 1928.

18. The mountainous Himalayas have their temperate climate, quick horse, cow, birch, willow and fir, which Prof. Carpenter considers as the essential requisites of the Aryan Home. It is significant that the Himalayas have no salt production which Prof. Carpenter believed the Aryas did not know. There are regions in the Himalayas too which know of no fruit-trees, but Prof. Carpenter must not depend on *argumentum ex silentio.* The names for fruit trees in various Aryan languages in different countries disappeared when those fruit trees themselves disappeared. The Veda does not mention the fruits which might have grown in the Himalayas but it cannot be argued from this that the Vedic people did not live in the Himalayas. Reference to इमे हिमवन्तः (R. V.X. 12·4) and some of the Indra-hymns and hymns to Vāta and the Marutsa are a clear indication of the habitation of the ancient Aryas in the Himalayas.

19. The old view that the undivided Aryas were nomads has been revived by Carpenter. Giles has already agreed to the view that the 'undivided' Aryas were a 'settled people' and not nomads. We too cannot agree with Prof. Carpenter there, for words of agriculture, though not identical in all the Aryan languages, do exist, and there is no proof that agriculture was not known by various names in the Aryan mother-tongue. Again, the common names for corn such as Yava, Vrīhi, Dhāna, are found in the Aryan languages. It does not matter if common names for agriculture did not exist when common names for various corns existed. The common name for cow exists in the Aryan languages but not for milk. We cannot argue that milk was un-knowm to the Aryas; so when corn is known, agriculture was probably there.

The term Arya too is traceable in most of the Aryan languages (see not 6) and in its origin, is said to be an agricultural name, as Max Muller has also pointed out. Again it is not necessary that all the

Aryan languages must retain common names for agriculture, in order to prove its practice among the undivided Aryas, for some sections of the Aryas who migrated to foreign lands might belong to a set of non-agricultural people among the agricultural Aryas themselves. The common name for town, Skr- Puras, Latin Polis, shows that the undivided Aryas also lived in towns, whose occupation need not be agricultural. Again among the agricultural Aryas there may be less civilized sections of people living in those parts of the Himalayas where there was no land for agriculture, they might be nomadic people, living on raids, as some of the Himalayan tribes still do; and such people among others might have migrated to foreign lands. Agricultural or nomadic, both sets of people, can find their home in the Himalayas But it is wrong to locate the Aryas in Central Asia on the assumption that they were all nomadic, for the Aryas were in the main agriculturists. It will be pointed out that agriculturists would not leave their settled homes; but the expansion of the Aryas need not always be of the nature of migration There may be various reasons which might have stirred the Aryas from the original home such as over-population, some catastrophe, and above all love of conquest and warfare, as is borne out by the community of words of warfare between the Greeks and the Indo-Aryas. The later Vaishyas having the united function of cattle breeding and agriculture seem to have evolved from the ancient Aryan 'Visas' who might have gone to distant lands in sections as cattle-breeders or agriculturists or as traders. They are enjoined by Manu to learn various languages. Cf. Manu IX 327 et. sqq. प्रजापतिर्हि वैश्याय सृष्ट्वा परिददे पशून् ।...... बीजानामुप्तिविच्च स्यात् क्षेत्र दोषगुणस्य च.........विद्याद् भाषाश्च विविधाश्च नृणाम्॥ Indra not only fought the battles of Aryas in different lands but also carried their trade to distant countries. The Atharva Veda praises Indra not only as a warrior but also as a merchant. Cf. इन्द्रमहं वणिजं चोदयामि स न ऐतु पुरएता नो अस्तु। नुदन्नरातिं परिपन्थिनं मृगं स ईशानो धनदा अस्तु मह्यम्॥ ये पन्थानो बहवो देवयाना अन्तरा द्यावापृथिवी संचरन्ति। ते मा जुषन्तां पयसा घृतेन यथा क्रीत्वा धनमाहराणि (3. 15. 1,2.)

19*a*. Vide the Indian Historical, Quarterly, March 1929 pp. 156.

19*b*. Vide our argument Number IX.

19*c*. Vide Sir John Marshalls' articles on the excavations at Mahenjo Daro in the Larkhana district in Sindh.

20. Vide, Bhandarkar Commemoration Vol. pp. 29 et. sqq. Note words such as Taimāt, Urugūlā Tābuvam etc.

21. Note Boghus Kuei and Tel-el-amarna inscriptions etc.

22. Sir Willian Jones guessed that Noah was an apabhransa of Manu.

22*a*. Doctor Schrader's theory that the steppes of South Russia were the home of the Aryas cannot meet our approval. The steppes did not afford land for agriculture which the Aryas certainly pursued. South-Russia does not suit the total conditions of life in the original home of the Aryas as it is borne out by the study of the common vacables in the various Aryan languages. It cannot be accepted as the cradle of the Aryas on linguistic grounds also. It may only be a halting-place of the migrating Aryas. It was never a cradle of any settled people.

22*b*. Vide Indian Antiquary July 1914—the Pahari languages by Grierson. For reference to Tukharas in the Mahabharata along with the Khasas and the other north-Himalayan tribes in ancient times, see MBH. Shantiparva, adhyaya 64. Note that the recent explorations in Tokharistan prove the presence of Indians Buddhists in that country in later times too.

23. The sins of philology are responsible for our sufferings here We have already shown in our note 7 that the principle of re-construction of the Aryan mother-tongue, on the basis of the non-contemporaneous languages, which does not take into account any extraneous influences that operate change in the language can not be our sure guide. Vowels ê and ô and the formidable series of gutturals appear to be a myth in the Aryan mother-tongue-they may be the result of foreign speech-habits that operated on the root-language.

23*a*. Nilamat, the legendary history of ancient Kashmir, records the migration of a section of the Pisachas headed by Nikumbha from the northern Himalayas to a Dvipa, six 'yojan' long in the Balukarnava which, in our opinion, may be identified with the great sandy deserts (Gobi) in Mongolia. The Pisachas and the Pisachi language are identified by Grierson with the Dards and their Dardic language. The Pisachas it appears from the Nilamat were extended from the Himalayas to Mongolia. The Himalayan Pisachas gradually came under

the Aryan influence in India, which they carried to their brethren of the left wing—'Daitya Paksha,' in Central Asia. As these migrating Pisachas came back to India again, according to the Nilamat tradition, and settled with the Aryas round Kashmir, they naturally brought with them further influences from Central Asia. The Aryas may have also followed the Pischas to Mongolia. The Aryas and the Pisachas having freely intermingled in the northern Himalayas and outside it, their languages underwent a rapid change. The Aryan influence on the Pisachi or the Dardic language in the north-Himalayas laid the seed of the plant of the Kashmiri language in India; the outer-Pisachi influences on the Aryan language in the trans-Himalayan region in Asia gave as the types of the Aryan language which Grieson calls the Eranian or the Proto-Eranian. The speakers of the Aryan language who took it away from the northern Himalayas to outer Asia soon became the speakers of the Eranian or the Proto Eranian languages. The speakers of the Eranian languages freely mixed with the Pisachas of north-India namely the Dards and the other north Himalayan Indian tribes—this accounts for the Eranian or the Proto-Eranian influences on the Dardic language and the Pamir-languages in India. It has nothing to do with the Aryan invasion into India which Grierson has supposed. The Aryas were already in India as the tradition has it. In the Nilamat, they may noted as 'Mānushas' or 'Mānavas' or 'Manushyas,' as distinguished from the non-Aryas noted as the Pisachas- The Kashmir-lake having been cleared of its waters, Kashyapa now sends his Aryan colony from various places to inhabit Kashmir. After the deluge of the waters of the Kashmir-lake, the Aryas must have scattered in various places. But the Kashmiris still call themselves as the Sāraswatas, a majority of them therefore must have come from the banks of the Saraswati. Thus the facts of the Aryan language in the north would very well be explained if we assumed the growth of the 'Eranian' or the 'Proto Eranian' characteristics as the result of the contact of the Aryan language with the non-Aryan languages in the northern Himalayas. The Eranian or the Proto-Eranian characteristics in their seed form in the northern Himalayas—as they were carried to outer-Asia— developed into full-fledged Iranian languages. Their disruptive character at a very early stage leads us to think that they can not supply us with the full

forms of the Vedic words. Grierson's theory of invasion therefore on grounds of language itself can not be upheld. The relevant quotations from the Nilmat in support of the tradition of the migration of the non-Aryas from and into India and their contact with the Aryas in India may be noted in Appendix A of this book.

24. Note the hardy, strong, tall and fair Rajput hill-tribes in the Himalayas. Also vide, Biscoe's Kashmir 1925, pp 60:—"The Kashmiris are of the Aryan stock and are as a rule quite good-looking. Their complexion is fair, some of them might easily pass for Europeans. The Hindu women and boys have generally refined features, quite of Greek type; many have rosy cheeks and pink complexion and a few have blue eyes and auburn hair. Also note the general Punjabi type.

24*a*. Objections based on the theory of the Dravidian and the Austric population in the north-India, are dealt with later in the sequel of this paper.

24*b*. The Turkish agglutinative language has nothing to do with the Pre-Vedic agglutinative stage of Sanskrit which must have existed before its present synthetic stage. चकार in history must be preeeded by forms such as कर कर or ककृ.

25. Bender and Childe have repeated the old argument of the primitive character of the Lithuanian which has already been set aside by Prof. Maxmuller thus :—" We may speak in very high terms of Lithuanian as having preserved to the present day faint traces of a re-duplicated present and a dual, yet by the side of Sanskrit its vaunted primitiveness assumes a very different character from what is commonly supposed. I do not mean to say that it is not quite delightful to find in Lithuanian a locative plural such as 'Vilkusu' in Gothic, or an accusative plural such as 'Vulfans'. But these are a few gems, while Sanskrit offers a complete diadem. That Lithuanian has a dual in declension places it above Gothic but here again it is no match for Sanskrit."

25 *a* Habit of emphatic pronunciation gives aspiration to non-aspirate sounds. The Punjabi 'Tvānu is emphatically pronounced as 'Thvānu', Sansk. tenuis correspondes to Avestan dental asp.

Skr. tvam—Av. thwam. Again note under Grimm's Law Sansk, Trina-Eng. thorn. Eng. bottom may lead us to think of Bhudhna corresponding to Vedic Budhna so the word Beech may suggest *the form Bhak* corresponding to Skr. Bak (ula).

26. In reply to my enquiry, the superintendent of the Royal Botanic Garden, Sibpur, Calcutta, informs me that the Mimusops Elengilim has been reported to occur in Dehra Dun in the north-western Himalayas.

27. Note for axample the word 'corn', which is said to mean maize in America, wheat in England, oats in Scotland, barley in Sweden, and Rye in Germany.

28. Vide, Nighantu for various homonyms and synonyms in the ancient Sanskrit.

28*a*. The view of the modern philologists that the original I. E. palatal was sibilised in the Satem and guttaralized in the Centum languages is based on false suppositions (Vide note 7). The origin of ê and ô in differnt Aryan languages may also be explained as the result of influence of alien speech habits on the Aryan language imposed on non-Aryan tribes, as is evident from the appearence of ê and ô in the prakrits,—which grew from Sansk,–as spoken first by the non-Aryas of India who came in contact with the Aryas.—Note Sanskrit Devara Prak, 'Dêara. Sansk. Pushkara, Prak, pôkkhara Skr. trayastrinsat Prak tênthis also Prak. Êttha. Also note 'Khasali Ênkhru-for Skr' Asru. Thus the Centum characteristics in India and outside India are the result of ethnic disturbances on the Aryan language, which characteristics were less marked in India and could not grow as having separate values owing to the constant influence of the original Aryan language that has its home in India, but which were more marked and developed in Central Asia and Europe owing to the scanty and diminishing influence of the distant Aryan mother-tongue. Thus when we say that the Centum characteristics are derived from the Satem we should not be understood as saying that they are derived under the operation of the same Aryan phonetic laws—for if we restrict the change in the language to the opetations of Aryan phonetic laws only, in that case, no philologist would disagree that

the Satem and the Centum had better both be derived from an unknown 'Indo-European' palatal. But the Centum could only be derived from the Satem under the influence of strange phonetic laws of the alien ethnic stocks of people among whom the Aryan language was carried in its course of migration from country to country. For even in Europe the guttural in centum seems to have retained the aspiration of the sibilant that is in the orignal satem, as we note Germanic hund for Gothic kent. The original Aryan sound in centum therefore cannot be an Indo European palatal but a sound with an aspirate much nearer Satem than Centum. The original home of the Aryas therefore may be much nearer the Satem land of the Punjab than the Centum land of Asiatic Turkistan. We put it midway between the two, round the Himalayas,

29. Vide Satyabrata's Aitareyālochana, Introduction, published by the Asiatic society of Bengal.

30. See Nilamat, the legendary history of Kashmir which relates the lacustrine origin of Kashmir which through the efforts of Kashyapa was later on populated by men (Aryas) who went up from various quarters to Kashmir and drove out the superfluous Pisachas (non-Aryas) in the north to trans-Himalayan countries or lived with them on settled terms; see Appendix A.

31. See supra note 23a. Pargiter has distinctly shown the various Aryan tribes having gone out through north and north-west of India to outer-lands.

32. Some writers have attemped to prove the contiguity of the ancient Aryas with the Dravidians in the Punjab on the assumption of the Dravidian influence on the Sanskrit phonetics. But the Dravidian influence in the case of linguals or the second dental series in sanskrit is in our opinion only imaginary, for the change of dentals into cerebrals or linguals can be explained without the aid of foreign influence, by the phonetic rules of euphonic combination, or as cases of analogy, within the limits of Sanskrit language itself. They may have grown in Sanskrit after it had separated from other Aryan languages or they may have existed already but dropped in other Aryan languages than Sanskrit to re-appear again in English-we do not require the Dravidian influence

to explain the English cerebral sound as in 'cut,' 'but', etc. The appearance and dis-appearance of the cerebrals may be governed by the laws of the language itself without any foreign influences like the palatalisation of gutturals and the gutturalisation of palatals within the Aryan languages or as the mutual interchange of 'R' and 'L' or 'B' and 'V'. Note the Panini-rules of cerebralization within Sansk : रषाभ्यां नोण: समान पदे। अट्कुप्वाङ् नुंव्यवायेऽपि, ष्टुनाष्टु: व्रश्च भ्रस्जसृजमृजयजराज भ्राजच्छशां ष:। ढोढ़: । Note the interchange of gutturals and palatals. The palatal may not require the supposed palatal 'ê' to govern the change in the Aryan mother-tongue :—note कुहोश्चु:, चो:कु। R changes its place with L—रलयोरभेद:, 'B' with 'V'—बवोरैक्यम्। Note Vedic anguri--Sansk. anguli—Prak. anguria. Vedic Sansk बर्हि or बर्हि Ved. पिब or पिब Skr. पिब।

32*a*. The Mohenjodaro and the Harappa towns may be the meeting-place of the Aryan and the Dravidian cultures; the Aryas descending from the Himalayas and advancing through the northern Punjab to the south Punjab, might have for the first time come in contact with the Sumero-Dravidian (?) civilisation, in the Sindh. But the Mohenjodaro and the Harappa finds do not in any way contradict the theory of the home of the Aryas in the north-western Himalayas and their valleys in the northern Punjab even if these finds were proved as belonging to the non-Aryan substratum of population. The Indo-Sumerian seals and scripts have yet to be deciphered and it is premature to pass our judgement on them.

33. The Non-Aryas appear as the aggressive party. Cf. R.V. VI. 25, 2, 3. इन्द्र आभिमवतसे भजामव भर्तीचो नासो वतुषो युयुज्रे।
R. V. VIII. 24. 27. suggests Saptasindhu, the land of the Aryas, attacked by the foreigners. य ऋक्षादंहसो मुचद्यो वार्यात् सप्तसिंधुषु वधर्दासस्य तुविनृम्ण नीनमः। Aryas fight against the Aryas, see, R. V. VII. 83. 1. दासा च वृत्रा हतमार्याणि च।

34. See supra, note 19.

35. The Dasyus, the enemies of the Aryas, appear in the Veda as raiders who attacked the Aryas in their settled homes. The Dasyus too had their settled homes but they could easily be supposed to have existed outside the range of the Aryan home in the fixed regions of the Himalayas.

36. The Kolerians cannot be said to have occupied the land of Aryas in the north India, as its permanent dwellers, any time in ancient history. But Professer Przyluski has shown Kolerian influences on the formation of some Sanskrit words which, we hold, may be the result of a later contact between the Aryas and the Kols after the Aryas had left their original home in the Himalayas. Besides, stray resemblences of formation of words do not prove the permanent contiguity of the Aryan and the Kolerian race as the structure of languages fundamentally differs. The resemblences may be the result of a temporary contact only or may be more accidental as in the case of formation of words with nasals and stops in English. See supra note 7.

37. On this ground they also repudiated the theory of the European home of the Aryas.

37*a*. See supra note 35.

37*b*. Vide Keith's Religion and Philosphy of the Veda pp. 12.

38 Yaska recognises dialectical variations in ancient Sanskrit.

39. See supra note 23*a*.

40. 'Mṛdhravācah' may be applied to speakers of a different dialect of the same language or to the seapkers of a different language altogether and yet speakers of different dialects or different languages may belong to the same country in such an extensive land as India. Sisna-Devah need not be the phallus-worshipping Dravidians but it may denote men of libidinous habits.

41. For devistion in accent in the Avestan from the original Aryan standard accent or the Vedic accent, see supra note 14.

42. For change of accent in English, see, Sayce-Introduction to the Science of Language Vol. I. pp. 176:—Balcòny has becme Bàlcony, and Milton's line, "O argument blasphèmous, false and proud" would no longer scan.

42*a*. The domiciled Kashmiris outside Kashmir can not reproduce the Kashmiri with the accent of Kashmir.

42*a*1. The Vedic accent was totally destroyed in India under the influence of the religious and social upheaval of Buddhism.

42*a*2. The 'Convulsions of accent' in *all* the Aryan languages outside India and the almost perfect Indo-European accent in the Vedic language indicate the ethnic purity of the Vedic Aryas, which they could not have retained in India if they had come to India from outer-Asia or Europe. A writer in the American Educational Review, June 1907, in his article on A Hellenist's view of Italians has emphasized the racial element in a mastery of foreign accent thus :—

"As for a perfect accent-that is the vainest of unattainable chimeras. Carl Schurz the most eloquent of Americans in both languages, after fifty years spent in America could not say 'Good morning' without betraying his German birth." (This remark however would not apply to the American descendants of Carl Schurz. L. D.), "The bur of the Scotchman, the twang of Cape Cod is proverbial...Not one old enough to read these lines will ever acquire Parisian French nor Oxford English either...No adult will ever learn to speak a foreign language like a native. The cadences of a language *sung* or *intonated* can be closely approached even only by men and women with trained musical voices and only through year-long imitation of educated natives.' The will O' the wisp of Parisian, Florentine or Berlinar accent is ever pursued but never attained."

42*b*. English sacrifices the foreign accent to the sledge-hammer stress of its accent.

43. See supra note 4. The Aryas knew agriculture, they also lived in towns, 'puras,' were familiar with metal, and drove in chariots.

44. Hillebrandt's contention that some portions of the Veda were composed outside India is baseless.

44*a*. See infra 48.

44*b*. Note Vedic Nighantus for synonyms and homonyms.

44*c*. See supra, note 14, 25.

45. Vide Maxmuller's Biography of words.

46. Vide Giles: Combrdige History of India edited by Rapson.

46*a*. Vide Grierson: Linguistic Survey of India Vol. I.P.I.

46*b*. Vide Giles in the Cambridge History of India edited by Rapson, Introduction.

46*c*. As opposed to Giles and Grierson, Keith does not believe in isolation of the Vedic Aryas in India. He holds that there was an intermixture of blood through marriage with the aboriginal population of which he says there are probably clear traces already in the language of the Rigveda which contains in the cerebral letters a series in the main unknown to the other cognate languages and most plausibly to be ascribed to the deterioration of sounds in the mouths of generations of mixed blood. Moreover all analogy is distinctly in favour of an early process of admixture. Complete destruction by invaders of pre-existing people is a comparatively rare phenomenon and connotes a blood-thirsty spirit among the invaders which is not suggested by anything in the Rigveda." Vide Keith's Religion and Philosophy of the Veda Vol. I. pp. 9.

47. Note Usija, a slave woman and wife of Dirgha Tamas, mother of Kakhsivan, also vide, Macdonell's Vedic Index Vol. 1. pp. 357. and (i) 1.132, 366, 444.

47/*a*. From the Sutra literature downwards descriptions are given of exterior marks of distinction-suchas Yajnopavitas, staff, girdle, fashions in dress, frontal marks etc. which could distinguish one caste from another.

47*a*. Vide supra, note 14.

47*a*1. Rice and barley are offered to gods in sacrifices among the Hindus to this day.

47*a*2. For bear, male and female, so common in the Himalaysas, and for its popular anecdotes, see, Lawrance: Kashmir, pp. 111.

47*b*. See Childe-Aryas pp. 57.

47*c*. Note R. V. (X. 65. 11). आर्याव्रता विसृजन्तोऽधिक्षमि, विश्वं कृण्वन्त आर्यम् ॥

47*d*. See La Coque's, Asiatic Turkistan and Steine's explorations in Asiatic Turkistan.

47*e*. We agree with the late Doctor Bhandarkar that ease and economy without the aid of alien ethnic influences may be responsible for phonetic change or decay in a languague,—note, for example, Vedic Adma-Adna-Sk. Anna., Vedic gribh, Skr. Grih—but all this does not imply that ethnic influences do not bring about a

phonetic change in a language. In our opinion alien speech-habits do it more quickly and in a far greater degree than the phenomenon of ease and economy in a language. Now the question is whether formation of Satta was not the result of an alien ethnic influence on Sapta. We hold it was, for the formation of Satta, if it were the result of the principle of ease and economy, it would have found its place in the living Sanskrit language itself, which it does not. It appears only in the Prakrits of India whose origin cannot be explained except on the basis of non-Aryan influences on the Aryan-speech, which are also traceable according to some writers as some of the 'Prakritic' formations in the Veda itself, such as Pra-uga for Pra-Yuga, Vikaṭa for Vikṛta, Jyoti for Dyuti, etc. etc.

47*f*. Brihadāsva related the legendary history of Kashmir to Gonanda, Vide Nilamat, see Appendix A.

48. Note for example the tradition of the repetition of the last line at the end of a chapter in the Upanishads, which tradition is followed in the Avesta. It is delightful to note that Rama, the hero of the Ramayana, appears in the Avestan literature as Rama Yazata. Keresaspa invoked Rama Yazata and succeeded in slaying Hitaspa, who had killed Keresasps' brother who was noted as a grear religious teacher.—Cf. Ramyast and Zamyādyast. Now the Iranian Keresaspa is philologically the Indian Kṛsāsva. Note the Indian tradition about Kṛsāsva in the Uttararama Charitam of Bhavabhuti. The knowledge of the use of the Jrimbhaka weapons passed on to Rama from Visvāmitra who got it from Kṛsāsva in order of succession of teacher and pupil. Note:—

U.R.C.I. एतानि देवि सरहस्य जृम्भकास्त्राणि यानि भगवतः कृशाश्वात् कौशिक
ऋषि सुपसंक्रान्तानि, तेन च ताटकावधे प्रसादीकृतान्यार्यस्य ॥

Ibid V,15, कृशाश्व तनयाह्येते कृशाश्वात् कौशिकंगताः । अथतत् संप्रदायेन राम
भद्रे स्थिता अपि ॥

Ibid VI. अथ एतत् मस्त्र परावचो पनिषदं भगवान् कृशाश्वः परः सहस्रपरिवत्स-
रान्तेवासिने कौशिकाय विश्वामित्राय प्रोवाच, स तु भगवान् मह्यम्
निरशेष तु पूर्वाक्रम; ॥

Ibid VII. 9. कृशाश्वः कौशिको राम इति येषां गुरु क्रमः ।
आविर्भवन्ति तान्येव मस्त्राणि सह जृम्भकैः ॥

The Iranian Yazata is the Vedic Yajata (Sanskrit J is here the Iranian Z as in the Kashmiri language in India) which in the Rigveda V.44. 10. 11) signifies a 'Rishi' or a sacrificer. Thus we note that in the Avesta, it is Keresaspa who invokes Rama, while in the Indian tradition it is the disciple of Kṛsāswa namely Visvāmitra who invokes Rama to kill his foes. Rama in the Indian tradition is the hero of the Eastern India which the Aryas must have reached late in the course of their migration in India. The story of Rama could not be imported from Iran to India as it is missing in the early literature of Northern India (namely the Veda) which the Aryas must traverse before they could reach the Eastern India. It must therefore have been taken late in history from India to Iran when the Aryas had already spread themselves from the North to the Eastern India. This suggests to our mind that the Iranian Harayu may be a transplantation of the name Sarayu, in Oudh, as the legend of Rama Yazata is that of the Rama of Oudh. The Iranian Haraq-aiti may likewise be the Indian Saraswati. The Iranian Haoma should really be the Indian 'Soma' that is associated in the Veda with hawk—the Syena, that is found in the Himalayas, and with the mountains as *Girisu Kshayam dadhe* (S V. 5 2.). The Soma on the Munjavat hills of the Himalayas seems to have been totally destroyed by some strange cataclysim in the Himalayas,—never to be found again,—or, if it still survives, it may be discovered in the light of the following Atharwan passage which relates it growing with Kushta a medicinal drug growing on the top of the Himalayas the Nāva Prabhransana which may be identified with the Naubandhan peak round Kashmir (Vide Appendix A verse 61,63) where Kushtha is still obtained. cf. Atharva Veda, Kanda 216 Adhyaya5, skt. 39 verse 8.— यत्र नावप्रभ्रंशनं यत्र हिमवतः शिरः । तत्रामृतस्य चक्षणं ततः कुष्ठोऽजायत ॥ स कुष्ठो विश्वभेषजः साकं सोमेन तिष्ठति also cf. V. 5.—All this goes to prove that the Iranians were a branch of the Indo-Aryas. The Avestan religion appears to be a moral protest against the extreme ritualism of the Veda which had reachcd its climax in the age of the Brahmanas which appears to be the age when the reforming Aryas had left their cradle in India for Iran. The Avestan Gāthā may correspond with the Gāthā in the Brahmana. The Satapatha Brahmana relates the Mathava legend which signifies the expansion of the Aryas from the Madhyadesha to Oudh. Thus the Brahman-age with

its Gāthā bordering on the epice age in India may be the Avestan age of the Gāthā and of the legned of Rama Yazata.

49. Ê and Ô may be the variants of A which in Sanskrit is really Samvrit and not Vivrit which difficult character of its pronunciation may have given rise to variation suchas ê and ô (note the Panini Sutra A A.) Some people in north and mid-India still lower A into Ê and the Bengalees round it up into Ô. The prakrits have ê and ô as variants of a. Ê has no palatal value therefore; it cannot be responsible for palatalisation in Sanskrit which takes place even without the aid of a palatal vowel as in क्रोष्टु: The I. E. sonant nasals as n m if they ever existed, may be noted even in Sanskrit as दधिं or दँधि cf. अणोप्रगृह्यस्यानु नासिकः (Panini VIII. 4. 57). The Anunsika might in some cases change into Anusvara (m) Again in forms such as in the perfect जगाम, चकार it is under law of dissimilation that palatalisation takes place and we need not suppose the existence of the original palatal vowel there. The centum characteristics as we have elsewhere stated may be the result of different speech habits of the Tokharians. These Tokharians are mentioned along with the Khasas in the north of India, in the MBH. The Khasas are mentioned as living round Kashmir in the Nilmat. Thus it is interesting to note the Khasāli word Enkhru in India with centum characteristics for Sanskrit Asru. The Vedic Sanskrit alone of all other Aryan languages preserves the purity of the consonants, which speaks of the ethnic purity of its speakers which could not be retained in India if the Aryas had invaded that country from foreign lands.

49*a*. Some tentative suggestions of ours regarding the following names pointing to Indian originals may be noted:—Demeter, the great mother, may point to Sanskrit Devamātar, Roman flamines may point to Sanskrit Brahmanas. Annona who brings supply of corn in Rome may be compared with the fuller Sanskrit name Annapūrnā, a female deity having the same function in India as in Rome. Anatolian mother-goddess stands on lion-'Matar Mattu'—like the Indian Simhavāhini. The Celts worshipped the beneficent fairies as matras which may be compared with the Indian Mātaras cf. Saptamatrika, the Vedic Saptamātaras. The Celtic god Cernunnus is displayed still on an alter in oriental fashion. Compare the Vedic name Plati with the Greek Plato, the Vedic Somira, Somas, with the Greek Homer

which suggests that the Himalayan Soma was known to the Greeks also. For the Vedic fashion of building houses having inner appartments for women, gnāsadma, cf. Greek Gnaceaum.

50. Vide Appendix A.

51. एतद् देश प्रसूतस्य सकाशादग्रजन्मन :।
स्वं स्वं चरित्रं शिक्षेरन् पृथिव्याम् सर्वं मानवा: ॥

52. The plains of the Punjab may have been jungles and may have some jungle tribes as its inhabitants. India had many such tribes, which were subjugated by the Aryas and absorbed in their society. The tribes might be Anāsas, Mrdhravacas, Krishnatvacas, men of libidinous habits or Sisnadevas, or Muradevas, or Dasyus or Dasas. But for purposes of the home of Aryas in the north-western Himalayas and their footlands which we hold were free from the non-Aryan population, it is immaterial whether the Punjab had its own population or not. The Aryas and the non-Aryas both may have met in the Punjab from different directions and yet both may be the people of India in different regions.

53. The Kashmiri Brahmans call themselves the Sāraswatas; also, cf. the Nilamat.

54. See supra note 48.

55. Kapishā an ancient town on the spurs of the Hindukusha- which might be a corrupt form of Sindhuksha, (cf. the Vedic name Sindhukshita) gave us our Kāpishṭhalas, people of an important rescension of that name, a sub-class of the Katha a rescension of the Yajur Veda.

55*a*. Vide note 56, R. V. IX. 6.35. R. V. X.65 11.

55*b*. The instinct of travel round the world and the spirit of enterprize on the part of the Aryas is reflected in the Atharva Veda too in the Prithvi Sukta, the Hymn to Earth (Vide A. V. Kanda 12), note for example,

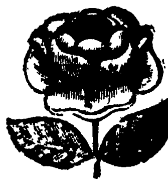
अहमस्मि सहमान उत्तरो नाम भूम्याम्। अभीषाडस्मि विश्वाषाडाशा-
माशां विषासहिः ॥ 54

ये ग्रामा यदरण्यं याः सभा अधिभूम्याम्। ये संग्रामाः समितयस्तेषु
चारु वदे मते ॥ 56

जनं बिभ्रती बहुधा विवाचसं नानाधर्माणं पृथिवी यथौकसम् ।
सहस्रं धारा द्रविणस्य मे दुहां ध्रुवेव धेनुरनपस्फुरन्ती ॥ 45
परा दस्यून्ददती देवपीयून् इन्द्रं वृणाना पृथिवी न वृत्रम् ॥ 37
शिवां स्योनामनु चरेम विश्वहा ॥ 17

56. The Vedic Arya expresses his desire to carry his civilization round the whole world:—

विश्वे अद्य मरुतो विश्व ऊती ।
विश्वे भवन्त्वग्नयः समिद्धाः ।
विश्वे नो देवा अवसा गमन्तु ।
विश्वमस्तु द्रविणं वाजो अस्मे ॥ (R. V. X. 35. 13.)



APPENDIX A

Selections from the Nilmat relating to the bursting of the lake of Kashmir and illustrating several statements in the thesis regarding facts of ancient history in India.

वैशम्पायन उवाच ।

येषा देवी उमा सैव कश्मीरा नृपसत्तम ।
आसीत् सरः पूर्णं जलं सुरम्यं सुमनोहरम् ॥३१॥
अस्मिन् मन्वन्तरे जातं विषयं सुमनोहरम् ॥३२॥

जन्मेजय उवाच ।

मन्वन्तरेषु सर्वेषु यदासीद् विमलं सरः ।
कथं वैवस्वते जातं तन्मण्डल मिति प्रभो ॥४५॥

वैशम्पायन उवाच ।

इममर्थं पुरा वत्स गोनन्दाख्यो नृपोत्तम ।
तीर्थयात्रा प्रसंगेन बृहदश्वमुपागतम् ॥४८॥
पूजयित्वा स नृपतिः पप्रच्छ मुनिसत्तमम् ॥४९॥

गोनन्द उवाच ।

मन्वन्तरेषु पूर्वेषु नासीदेतत् पुरं किल ।
कश्मीराख्यं बभूवास्मिन् कथं वैवस्वतेऽन्तरे ॥५०॥

†बृहदश्व उवाच ।

तस्मिन् मन्वन्तरेऽतीते प्रजाः सस्थास्नुजंगमाः ॥५४॥
भूर्लोक माश्रिताः सर्वा नाशमायान्ति सर्वथा ।
एकार्णवं जगत् सर्वं तदा भवति भूपते ॥५५॥
………………………न विनश्यन्ति पर्वताः ।
शेषं विनश्यति सर्वं जम्बुद्वीपं विशेषतः ॥५७॥

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†Cf. the Yanoan name *Biridaswa*, in the Tel-el-amarna tablets.

तदा विनष्टे लोकेऽस्मिन् महादेवः स्वयं प्रभुः

आपोभूस्वेच्छया लोके तिष्ठत्यस्मिन् समन्ततः ॥५८॥

सती देवी च तत्काले तस्मिन्नौत्वं करोतिहि ।

मनुर्भविष्यंस्तस्मिंस्तु सर्वं बीजानि मायया ॥५९॥

तदा स्थापयते राजंस्तां च नावं जगद्गुरुः ।

मत्स्यरूपधरो विष्णुः शृंगे कृत्वा प्रकर्षति ॥६०॥

आकृष्य नावं तां देवस्तस्मिन् पर्वत मस्तके ।

इदं च शिखरं पश्य देशेऽस्मिन् नृप पाश्चमे ॥६१॥

नौ बन्धन मिति ख्यातं पुण्यं पाप भयापहम् ।

कृत तुल्ये तदा काले व्यतीते तु मनुस्तदा ।

विदधाति प्रजावर्गं यथा पूर्वं मरिन्दम ॥६३॥

नौदेहेन सती देवी भूमिर्भवति पार्थिव ॥६४॥

तस्यां तु भूमौ भवति सरस्तु विमलोदकम् ।

षड्योजनायतं रम्यं तदर्धेन च विस्तृतम् ॥६५॥

सती देशादिति ख्यातं देवाक्रीडं मनोहरम् ।

आकाशमिव गम्भीरं जलजैश्च विवर्जितम्

शीतलामलपानीयं सर्वं भूमि मनोहरम् ॥६६॥

कदाचित् सरसस्तस्य तीरेम्भोरुह लोचनः ।

शक्रश्चिक्रीड सहितः पौलोम्या पार्थिवोत्तम ॥१११॥

क्रीडमानस्य शक्रस्य तंदेशं काल चोदितः ।

संग्रहो नाम दैत्येन्द्रः प्राप्तः परम दुर्जयः ॥११२॥

तस्य दृष्ट्वा शचीरेतः प्रच्युतं सलिलाशये ।

पपातमग्नं तत्राभूदतीव विषमं परम् ॥११३॥

ततः कामबलोन्मत्तः शची हरण लालसः ।

चकार तुमुलं युद्धं दैत्यदानवहर्षदम् ॥११४॥

तस्मिन् सरसियत्तस्य संग्रहस्य दुरात्मनः ।

अप्स्वंभ पतितं रेतस्तस्माज्जातो जले शिशुः ॥११५॥

कृपया स शिशुर्नागैर्जले तस्मिन् विवर्धितः ।
यस्मादयं जले जातस्तस्मादेष जलोद्भवः ॥११८॥
लब्धमायस्तुदैत्येन्द्रो भक्षयामास मानवान्
समीपे सरसस्तस्य नानादेशेष्व वस्थितान् ॥१२०॥
दार्वाभिसारगान्धार जुहुण्डुर शकान् खसान्
तङ्गणान् माण्डवान् मद्रानन्तर्गिरि बहिर्गिरीन् ॥१२१॥
तेहन्यमानाः पापेन देशान् संप्राद्रवन् भयात् ।
....
एतस्मिन्नेव कालेतु कश्यपो भगवान् ऋषिः ।
तीर्थ यात्रा प्रसङ्गेन चचार सकलां महीम् ॥१२४॥
तीर्थयात्रागतं श्रुत्वा कश्यपं पन्नगाधिपः
नीलो जगाम तं द्रष्टुं तीर्थे कनखले तदा ॥१३६॥

नील उवाच ।

भगवन् विदितं सर्वं यथा पूर्वं मया शिशुः ।
पालितः संग्रह सुतो दैत्योनाम्ना जलोद्भवः ॥१७९॥
खादतानर मांसानि दुष्टेनाकृत बुद्धिना
दार्वाभिसारगांधार जालन्धरशकाः खसाः
तंगणा माण्डवाद्यैव अन्तर्गिरिवहिर्गिरिः ॥१८२॥
एते वै मुख्यतस्तेन देशाः शून्यी कृता प्रभो ।
निग्रहे भगवन् तस्य कुरु बुद्धिं जगद्धिताम् ॥१८३॥

बृहदश्व उवाच ।

एवमुक्ते चनीलेन प्रस्तुतप्रणगोद्यतम्
कश्यपो विस्मितो भूत्वा जगाद तनयं नुतम् ॥१८४॥
इत्युक्त्वैवश्रुतं नीलं स्नात्वा तीर्थेषु कृत्स्नतः
आजगामसतीदेशं विमलं तत् सरोवरम् ।
तत्र स्नात्वा च जप्त्वा च ध्यात्वाध्येयं सनातनम् ॥१८८॥

प्रहृष्ट हृदयो भूत्वा ब्रह्मलोकं सुखं ययौ ॥
.............................ततोदेवः पितामहः।
उवाचैनौ तथा नाग ऋषिं चामित विक्रमम्।
नौ बन्धनं प्रयास्यामो वयं प्राकस्थ विग्रहे ॥१६७॥
मकरेण ययौ गङ्गा कूर्मेण यमुनापगा।
वृषरूढा शतद्रुश्च महिषेण सरस्वती ॥२०५॥
अश्वारूढ़ा विपाशाच गजारूढाविरावती,
सिंहेन चन्द्र भागाच सिन्धुर्व्याघ्रेण पार्थिव ॥२०६॥
देवका गवयारूढा मृगेण सरयू नदी
मन्दाकिनी मनुष्येण पयोष्णी चाप्यजेन च ॥२०७॥
चमरेण चलौहित्या वंक्षुः क्रोडेन सत्वरा
ह्रादिनी जीव जीवेन ह्रादिनी कुक्कुटेन तु ॥२१०॥
नौबन्धनमथासाद्य स्थिरत्वा ते सुरसत्तमा,
विचार निरतास्तस्थु किं कार्य मिति चिन्तयां ॥२१३॥
एवं तेषु निविष्टेषु शैले देवो जनार्दनः
अनन्तमाह धर्मात्मा बधार्थं दानवस्यतु ॥२१७॥
कुरुष्वलांगलेन त्वं विदार्याद्य हिमालयम्,
इदं सरोवरं दिव्यं निस्तोयं शीघ्रमेवतु ॥२१८॥
ततस्त्वनन्तोगिरिसंनिकाशः
समस्तचन्द्रेण समानकान्तिः।
व्यवर्धता कृत्य महीं दिवं च
संत्रासयन् दैत्यगणान् समन्तात् ॥२१६॥
नीलाम्बरः काञ्चन बद्धमौलिः
संपूज्यमान स्त्रिदशैः समस्तैः
विदारयामास सलांगलेन
हिमाचलं शैलवरं पृथिव्याम् ॥२२०॥
विदारिते पर्वत राजराजे

विनिर्ययौत ज्जलमाशुवेगात्
वेगेन शब्देन च सर्वभूतान्
संत्रासमानं कुटिलै स्तरंगैः ॥२२१॥
हिमाचलाभैर्गगनं स्पृशद्भिः
संप्लावमानं गिरिमस्तकानि
संक्षीयमाने सरसस्तु तोये
चकार मायां सजलोद्भवाख्यः ॥२२२॥
अथान्धकारं ससृजे समन्ताद्
अदृश्यमासीद् भुवनं नृवीर
शम्भुस्तदा चन्द्र दिवाकरौ द्वौ
जग्राह देवोऽथ करद्वयेन ॥२२३॥
प्रकाश मासीज्जगतो निमेषाद्
ध्वस्तं तथा सर्वमथान्धकारं
ध्वस्तेन्धकारे हरिरप्रमेयः
योगेन कृत्वा त्वपरम् शरीरम् ॥२२४॥
दैत्येन युद्धं सचकार सार्धं
देहेन चान्येन च युद्धमैक्षत्
विष्णोश्च दैत्येन बभूव युद्धं
घोरं द्रुमैः पर्वत मस्तकैश्च ॥२२५॥
युद्धं च ते देवगणाः समस्ताः
प्रहृष्ट चित्ता ददृशुः समन्तात् ॥२२६॥
क्रुद्धो हरिस्तत्र रणे तु शीघ्रं
चक्रेण देवः प्रवरः समान्ते
चिच्छेद दैत्यस्य शिरः प्रसह्य
ब्रह्मा तत स्तोष मुपाजगाम ॥२२७॥

बृहदश्व उवाच।

(सरसि वितोयेऽथ...कश्यपोविष्णुं हस्तौ बद्ध्वा उवाच)

सांप्रतं चापि भगवन् देशोऽयं देवमानुषैः।

वस्तव्यो रमणीयश्च पुण्यश्च भविताऽतथा ॥२६३॥
कश्यपे ब्रुवतीत्येवं नागा वचनमब्रुवन् ।
नवयं मानुषैः सार्धं वत्स्यामो मुनि पुंगव ॥२६६॥
तानुवाच तथा क्रुद्धः कश्यपो वै प्रजापतिः
तस्मात् पिशाचैः सहिता वस्त्स्यथं नात्र संशयः ॥२६७॥
एवं शप्तेकश्यपेन नीलः प्राञ्जलिर ब्रवीत्,
क्षन्तु मर्हसि ब्रह्मन्मे नैतद्दर्हामे किल,
एवमुक्तः सनीलेन ऋषिः परम धार्मिकः,
उवाच वचनं चारु कश्यपोऽथ प्रजापतिः ॥२७१॥
बालुकार्णव मध्येतु द्वीपः षड्योजनायतः,
तत्र सन्ति पिशाचाये दैरवपत्ताः सुदारुणाः ॥२७२॥
तेषां तु निग्रहार्थाय पिशाचाधि पतिर्बली,
निकुम्भनामा धर्मात्मा कुबेरेण तु योजितः,
चैत्रशां याति सदायोद्धुं पिशाचैर्बहुभिः सह ॥२७०॥
गत्वा निकुम्भस्तैः सार्धं षण्मासान् योत्स्यते सदा ।
हिमाचले तुषण् मासान् वसत्येष सदा सुखी ॥
अद्य प्रभृति षण् मासान्तस्येह वसतिर्मया ,
दत्तेति सहितस्तेन ससैन्येनेनि वत्स्यथ,
षण् मासान् मानवैः सार्धं निकुम्भे निगते सदा ,
एवमुक्तस्तदा नीलः पितरं चाह धार्मिकः ।
नित्यमेव हि वत्स्यामो मनुष्यैः सहिता वयम् ॥२८५॥
नपिशाचैस्तु वत्स्यामो दारुणै र्दारुण प्रियैः,
एवं ब्रुवति नागेन्द्रे नीलं विष्णुर भाषत,
मुनिवाक्यं तु भविता नीलेवं तु चतुर्युगम् ।
ततः परं तु सुखिनो मनुष्यैः सह वत्स्यथ ।
अल्प वीर्याः पिशाचाश्च भविष्यन्तीह सर्वदा ॥
वीर्योपेता गमिष्यन्ति षण्मासं वालुकार्णवम् ॥२८८॥

बृहद्श्व उवाच—

कः प्रजापतिरुद्दिष्टः कश्यपश्च प्रजापतिः।
तेनासौ निर्मितो देशः कश्मीराख्यो भविष्यति ॥
कंचारि हरिणायस्माद्देशादस्मात् पाकृतम्।
कश्मीराख्यं ततः पश्य नाम लोके भविष्यति ॥
नानादेश मनुष्यैस्तु ततः प्रभृति मानवैः ॥३०२॥
देशे वसति षण् मासान् षण् मासान् पिशिताशनैः ॥३०३॥
आश्वायाज्ञां विनिर्यान्ति चैत्र्यामा यान्ति सर्वदा ॥३०४॥

कश्यप उवाच—

पिशाचैः सहसम्पर्कस्तत्र नित्यं सदा नृणाम्।
तदातेषां मतिः पापात् सततं नापसर्पति ॥३३२॥
अपूज्याः सर्व देशेषु दुराचारा मलावृताः
नस्युर्मदीयाश्च यथा तथा धातुं त्वमर्हसि ॥३३३॥

बृहद्श्व उवाच—

काश्यपश्चन्द्र देवाख्यो वृद्धो ब्राह्मण पुंगवः
ननिज ग्राम निर्वेदाद्बोदितोऽर्थेन भाविना ॥४२५॥

Note the graphic description of the bursting of the Kashmir-lake in vv. 219-227. It must be borne in mind that the historical deluge of the waters of the Kashmir-lake accompanied by heavy seasmic changes in the Himalayas is certainly of a later date than the mythological deluge of Manu at the beginning of creation that also finds its mention in the Nilmat. The historical deluge may be the source of the Aryan dispersion in the world. It is interesting to note that the Khasas who are mentioned along with the Tukharas in the north, in the Mahabbharata, are in the Nilmat noted as residents round Kashmir (vv. 121, 182). Their Khasali language today represents the Centum characteristics in words such as Enkhru, Sanskrit Asru, which characteristics are noted in the Tukharian

language of Turkistan. The ancient Aryas seem to have lived round about the lake of Kashmir—note that Indra and Indrani come for a pleasure trip at the lake and Indra kills the Daitya who harasses the Aryan lady (vv. 111, 112). A reflex wave of the Aryas occupies Kashmir when it is cleared of its waters, these Aryas have come from various parts of the country but preferably from the banks of the Saraswati since the Brahmins of Kashmir call themselves even today as the Sārāswates. In Kashmir the Aryas mingled with the non-Aryas who also came in large numbers from different quarters and who belonged both to the Himalayas and the trans—Himalayan regions, note अन्तर्गिरिबहिर्गिरीन्, बालुकार्णवमध्यः (vv. 122, 182, 277, 288, 332). These people, chiefly the Pisachas (Daradas) among them, carried Aryan influence to the trans-Himalayan countries. Thus the Aryas with the non-Aryan influence on their language laid the foundation of the non-Sanskritic Aryan languages within and without the Himalayas in the north. The etymology of Kashmir as given in the Nil mat is fanciful, anyhow it proves that Kashmir was at first a lake, which when it was cleared of its waters was populated by Kashyapa who came all his way from Kanakhal for that purpose. It must be remembered that the colony of Kashyapa in Kashmir is of a later date than the earlier home of the Aryas in the neighbouring hills of Kashmir from which quarters the Aryas and their gods such as Indra used to pay a frequent visit to the lake of Kashmir, the ancient Satisar or the Kashyapa-mira.



ERRATA.

PAGE.	LINE.	INCORRECT.	CORRECT.
16	7	Arya	Arya[13]
43	17	Provadic	Prevedic
61	-	VI	IV
61	17	Arya	Aryan
65	11	शूद्रा	शूद्रो
75	16	74a[2]	47a[2]
80	14	Persucution	Persecution
105	12	55	55b

14. Pandit Keshava Appa Padhye, Girgaon Bombay:

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17. The Journal of the Telugu-Sanskrit academy 1929, Cocanada :—

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18. Annals of Bhandarkar Research Institute (1926-27) pp. 326 :—

Excellently ingenious and well-documented attempts to settle the vexed question of the birth place of Kalidasa. Characterized by an earnest spirit of enquiry and sobriety——very stimulating and helpful. We heartily wish that Pt. Lachhmidhar would give us more of his researches in the near future.
